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The *Vlachs* ("*Wallachians*" or "*Łyachi*") – Europe's forcibly Latinized population, e.g. *Vlachs*, *Franks*, *Germans*, *Iberians*, *Lombardians*, *Romansch*, *Romanians*, *Aromanians*, etc.

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Introduction - Vlachs, arguably the most numerous "small change" group of people in Macedonian Peninsula and wider European region, made of alienated groups from indigenous population, extroverted as an artificial 'minority' in their very own homelands, due to the many centuries of occupation, assimilation and violent Latinization. Bloody centuries-thick layers of Roman DAMNATIO MEMORIAE covers their sad destiny of cruel occupation and annihilation, and equally brutal assimilation of the survived ones, by flame and sword.[1]

From the very few sources still available on Internet we can read: "*Vlachs* (or Łiachi) *is a blanket term covering several modern Latin peoples descending from the Latinised population in Central, Eastern and Southeastern Europe. English variations on the name include: Lachians*[2], *Vallachians, Wallachians, Wlachs, Wallachey*[3], *Wallachs, Vlahs, Olahs or Ulahs, Ualachy*, etc. *Groups that have historically been called Vlachs include: modern-day "Romanians" or Daco-Romanians, Aromanians, Moravian Vlachs*[4], *Morlachs, Torlachs, Koutso-Vlachs, Gramosteani* (i.e. '*of the Mt. Gramos*'; namely, Moskopolski Vlach refugees)*, Ovčepolski Vlachs, Megleno-Romanians and Istro-Romanians. Since the creation of the Romanian state, the term in English has mostly been used for those living outside Romania*."[5]

The genocidal doctrine of false appearances and misleading conceptions that were installed during the past centuries by institutions like the church and western monarchies. The phenomenon of 'Latinization' needs to be understand in relation with the past and actual reality of the western-fabricated historiography. Its basic concept is the (world) domination, but, the mode of its implementation is very similar, if not the same, to the gamble-game practiced by the street cheats, called '*Three Card Monte*', only on a much larger scale. Namely, the Latinization is yet another bogus shift process, meant to swindle as much as possible of the world population, and to make them believe in something that never existed. This is done with purpose to confuse the people by erasing their common memory and historical sense, thus make them easily manipulative, and turn them against each other in order to obtain profit and consequently a power to rule them. It is a long assimilation process, which makes the people (and their cultures) obsolete and erased, and transform them conform to the ruling class ideas and the thirst for profits of the western world, its moribund monarchies, and the Latin (catholic) church.

This '*Three Card Monte*' style shifting was implemented by mixing-up the historical chronology and bringing into disorder different historical realities, thus confusing the way of perception by introducing different politically-invented ethnic terms. One such a pseudo-term is the word "*Vlach*", highly manipulative and similar to the related artificial categories as "*Germanic*", "*Hellenic*", "*Byzantine*", "*Slavic*", "*Celtic*", etc., all of which are modern pseudo-ethnic fraudulent deceptions. For example, the term "Byzantine/Byzantium" that tends to describe the Eastern Roman/Romeian empire, was invented by the German historian Hieronimus Wolf, and inserted more than 100 years after the actual fall of Romeian capital and holy see of Konstantinopolitana Nova Roma (anglicized into *Constantinople*). Useless to say that the Eastern Romeian empire in its millennium long history never was in fact "*Byzantium*", nor the Romeian people ever called

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[1] https://www.youtube.com/watch?v=oKVqDnO4qk8&t
[2] https://en.wikipedia.org/wiki/Lachian_Dances
[3] https://en.wikipedia.org/wiki/Moravian_Wallachia#Modern_period
[4] https://en.wikipedia.org/wiki/Moravian_Wallachia
[5] https://idreporter.net/v/who-are-the-vlachs-vlahi-wallahiens-wolosi-ggmqI4qAaQM.html

themselves "*Byzantines*". This post-factum term was absolutely unknown in their time, and like the other politically-biased terms it has no historical background other than the manipulative one.

Likewise, for the "*Latin*" in the dictionary we can read: "*the language of ancient Rome and its empire, widely used historically as a language of scholarship and administration*." So, a language of 'scholarship and administration', but not of the people, even much less of the Macedonic, Thracian, and/or Dačian (i.e. *Getae*) people (later designated as "*Vlachs*") from the southern slopes of Carpathian Mountains, which in those times were light years away from Rome, culturally and linguistically.

Nothing different is the case of the *Bulgari* and *Tungri*, initially Turkic groups migrated from central Asia toward Europe in the 7th century, and later subjugated and designated by the Romeians with oxymoron terms like "*Slavic Bulgars*" and "*Franko-Germans*" (i.e. "*Free-Neighbors*") respectively… The first – from intruders in the Romeian *Sclavinias* (i.e. *Enclaves* in plain Latin) near Drastar (today coastal region of Dobrudža in Romania) they became refurbished as "*Slavic*" – not because they converted willingly from the original Mongolic ancestry into some other ethnicity, but simply because they settled into different *Enclaves* i.e. *Sclavinias*, which was later transcribed as *Sclavonia*, then into *Slavonia*, *Slovenia*, *Slovakia*, until "*Slavic*" by force of endless repeating became "a distinct ethnicity" (same as "*Celts*", "*Illyrians*", "*Greex*", etc.); and the second ones were the servant "sprouting" (lat. "*Germanos*")[6] tribes of Tungri, traditionally armed with the battle axes which they called, as transcribed in Latin, with the term "*Francisca*" (i.e. "*Franca*" - 'sincere, faithful')[7], and from 'axes' and 'sprouting neighbors', under these

[6] https://www.etymonline.com/word/germ

[7] Germanic tribe of the *Franks*, who were named for a type of spear (from Latin *Franca* - 'sincere, explicit') that they used. https://www.behindthename.com/name/francis

ridiculous hotchpotch nicknames, they became rebranded into 'nations' today known as "*French*" and "*Germans*"…

Above: **division by *Themas* of the medieval Eastern Romeian Empire (*Imperii Orientalis*) before the creation of the modern nations. Note the Great Moravia and Sclavonia (today "*Deutschland*" i.e. Latin: *Germania*; and White Serbia which is now "*Czech republic*", "*Switzerland*", "*Slovenia*", "*Slovakia*", etc.)**

Next page: **the battle axe nicknamed "*Franciska*", from the Latin adjective "*Franca*" - 'free' in plain Latin[8] (see '*Lingua Franca*'), because it was used to be thrown at the enemy**

[8] Open, honest, and direct in speech or writing, esp. when dealing with unpalatable matters; from medieval Latin *francus* -'free': https://www.etymonline.com/search?q=frank http://www.etimo.it/?cmd=id&id=7241&md=e71e84875206f458cf7841442f6d43db

Not many different is the story of the "*Vlachs*", a name given to them by others, with no apparent reason other than the depreciative one. Actually there were no people whatsoever that called themselves "*Vlachs*" before the forcible Latinization of large chunks of locals everywhere in Europe.

Invention and origin of the exonym '*Vlach*'

The "*Vlachs*" were initially identified and actually mentioned during the 11th century, by the historian George Kedrenos. Niketas Choniates[9] uses the name 'Vlachs' too, but who also at one point says that the Romeians previously called the Vlachs "Moesians", but now call them "Vlachs". Generally a derogatory term (like the Italian "*Tedesco*"[10] and Macedonic "*Nemets*" for the Germans) the exonym "*Vlach*"[11] actually developed from different disrespectful Macedonic words into rather offensive vernacular "*lyach*" and/or "*wlah*" - 'servile bugger, vile', and also flexes between "*lyap*(*e*)" - 'incapable' and "*wala/walkan*" -'to roll (on the ground), filthy by rolling (into dust/mud)'.[12] In the medieval Croatian documents written in Latin, the term "*Vlach*" was translated as '*Latinus*', i.e. "*Latin*", as the Romans/Latins and Romanized groups were generally perceived as a treacherous and cunning stock. All in all it was used disparagingly for group of inferior or disrespectful folks, notably those poor strata of the society who became Latinized for piece of bread, and in exchange for privileges and money, or simply for hiding after committing crimes, abandoning their old traditions and customs, and even their mother tongue.

Another etymology pattern suggests that the term 'Vlach' is corrupted form of the Macedonic 'Volk' - a 'wolf', from where the word 'folk' originates too.[13] Namely, during the prehistoric times numerous populations and tribes identified themselves with animals and creatures of the Nature. 'Valhalla' or 'Valhöll' in the Norse mythology was the "Hall of the Valks", the wolf warriors, who live their afterlife under the leadership of the god Odin. The ritual initiations in the Wolves' brotherhood were passed from south parts of Macedonian peninsula toward north, through Dacia to the Germanic tribes, transported and transmitted by the Scythians, Goths and Gaul/Celtic Druids, and other migrating groups. Let's not forget, the Wolf was the emblem of the mythical Macedon, the prince of Emathia i.e. Macedonia. The name of the Samnite tribe of the Lucani that came from 'Lykos', also meaning *Wolf*. The Etruscan 'Volscians' too were living in central Italy, neighboring the Oscan-speaking Samnites. Their neighbors, the Hirpini, took their name from 'hirpus', the Samnite word for *wolf*, etc.

The wolf was the symbol of the fugitive, wondering persons, and many gods who protected exiles and outlaws had wolf deities or attributes. Examples like *Zeus Lykoreius*, *Apollo Lykeios*, the Egyptian Upuaut/Wepwawet (or *Ophois*), *Romulus* and *Remus*, sons of the wolf-god Mars and suckled by the she-wolf of the Capitol, as well as the mythical Macedon, the eponymous god of Macedonians, had been 'fugitives'. Another god with characteristics equal to those shown by the wolves'-shepherd is the cattle god of death *Veles/Volos*.

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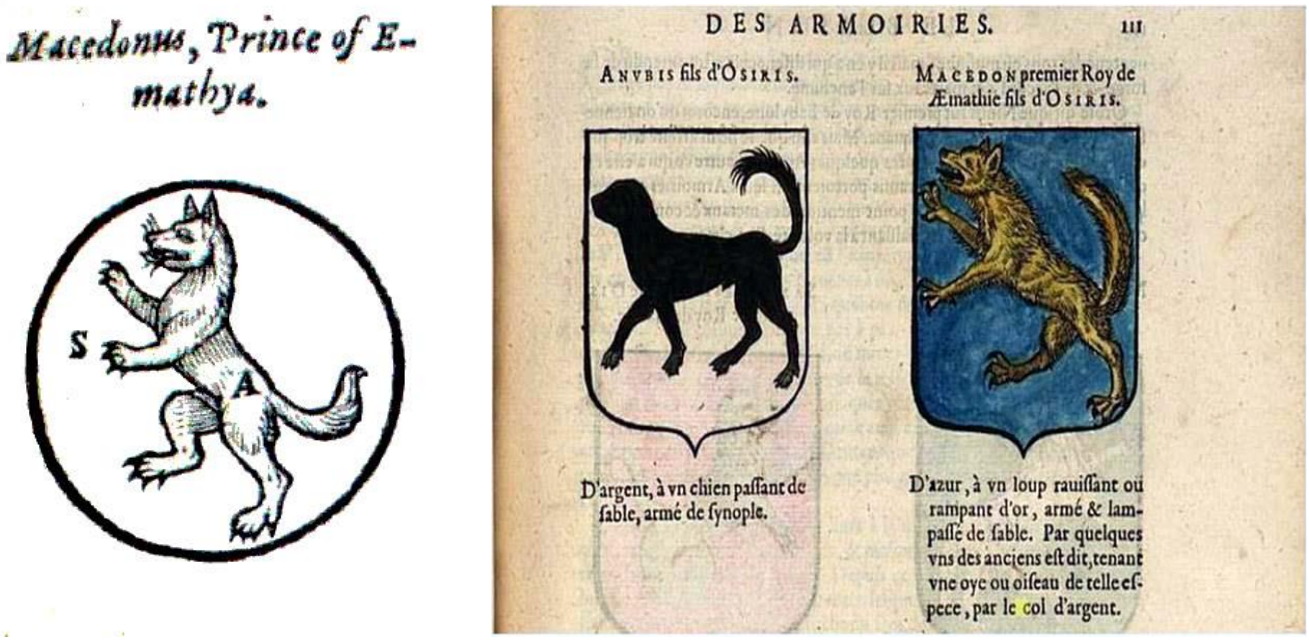
[9] A Macedonian district-governor (Comes) in Philippopolis (now Plovdiv in 'Bulgaria'): https://www.britannica.com/biography/Nicetas-Choniates ,

[10] https://en.wikipedia.org/wiki/Tedesco

[11] https://en.wikipedia.org/wiki/Vlachs

[12] http://www.makedonski.info/search/vala
http://www.makedonski.info/search/valka

[13] http://www.makedonski.info/search/volk

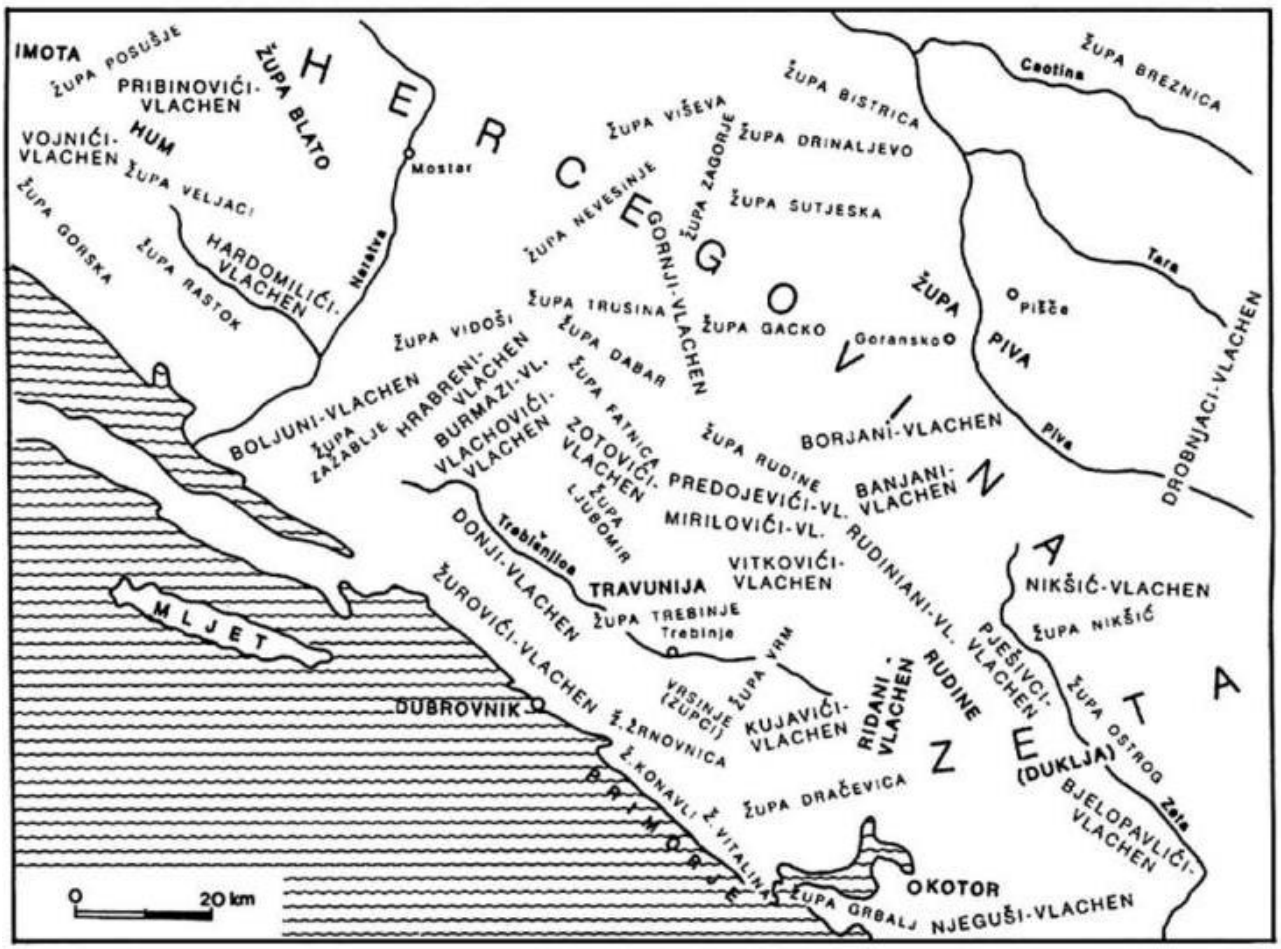

Macedonus, Prince of E-
mathya.
S
A
DES ARMOIRIES. 111
ANVBIS fils d'OSIRIS.
MACEDON premier Roy de
Æmathie fils d'OSIRIS.
D'argent, à vn chien paſſant de
ſable, armé de ſynople.
D'azur, à vn loup rauiſſant ou
rampant d'or, armé & lam-
paſſé de ſable. Par quelques
vns des anciens eſt dit, tenant
vne oye ou oiſeau de telle eſ-
pece, par le col d'argent.

Above: **Wolf, the animal totem of Macedon, prince of Emathia / Æmatia (the most archaic known name of Macedonia before him)**

However, the official modern narrative is as it follows: 'first' mention of *Volokhs (Volochs)*, the name given to the 'Vlach' people by their close neighbors, appears in the 9th century. In the Russian Chronicle of Nestor (end of the 10th century or the beginning of the 11th) is written: "*when the Volochi attacked the tribes of the Danube and settled among them and oppressed them, they departed and settled on the Vistula, under the name of Leshi*." From the Macedonians, the name *Voloch* passed to the Byzantines, as "*Vlachs*", to Turks as "*Ulaghi*", Hungarians as "*Olah*", and Germans as "*Walachen*". The Gaul/Celtic tribes, which took their beliefs and philosophy from the Dacians, used to call themselves as *Volker* (Latin: *Volcae*). Between the 8th and the 12th century they were named as *Walh, Walasg, Walah* by the Germans and as *Walch* between the 12th and the 16th century. The corresponding adjectives *wal(a)hisc, wel(hi)sch, waelhisch* or *welsch*, are meaning foreigner, speaker of a foreign language. Some of these Scythian, Gaul/Celtic tribes kept similar names up to nowadays as the French speakers of Belgium, the *Walloons* and the *Welsh* of Britain.

During one period the term 'Vlach' was in use as a generic synonym for "Orthodox Christians" (alike the later "*Bulgars*" or "*Greex*" exonyms), because back then the only Orthodox kingdom was Wallachia. The Venetians, Dalmatians and other catholic converts unequivocally called all the Orthodox believers east from the Adriatic coast "Vlachs", due to this Wallachian Orthodox principality, the only one left intact after the Ottoman invasion. (see the map on the next page) Namely, Wallachia was founded as a principality in the early 14th century by Basarab I after a rebellion against Charles I of Hungary, although the first mention of the territory of Wallachia west of the river Olt dates to a charter given to the voivoda Stănislav in 1246 by Béla IV of Hungary. Basarab I received international support and the recognition of the autonomy of Wallachia due to his great military victory over King Charles I of Hungary (1301–1342) at Posada on November

12, 1330. The Orthodox Metropolitan See of Wallachia, directly subordinated to the Ecumenical Patriarchate of Constantinople, was set up during the reign of Basarab I's son, Nicolae Alexandrou (1352–1364). Wallachia was from the start an absolute monarchy. The princes' absolute power was held to be divinely ordained, and their correspondence and written records used the expression "*By the Grace of God*" from the 14th century. Wallachian sovereigns were host commanders and supreme judges too, they patronized the Orthodox Church and made decisions that became laws. In 1417, Wallachia was forced to accept the suzerainty of the Ottoman Empire, but remained sovereign and independent principality; this lasted until the 19th century. Among the oldest attestations of the countries of the Vlachs (i.e Wallachia) on the left side of the Danube, there is a quotation of a passage from an old Armenian book of geography (Spinei 2009). The passage



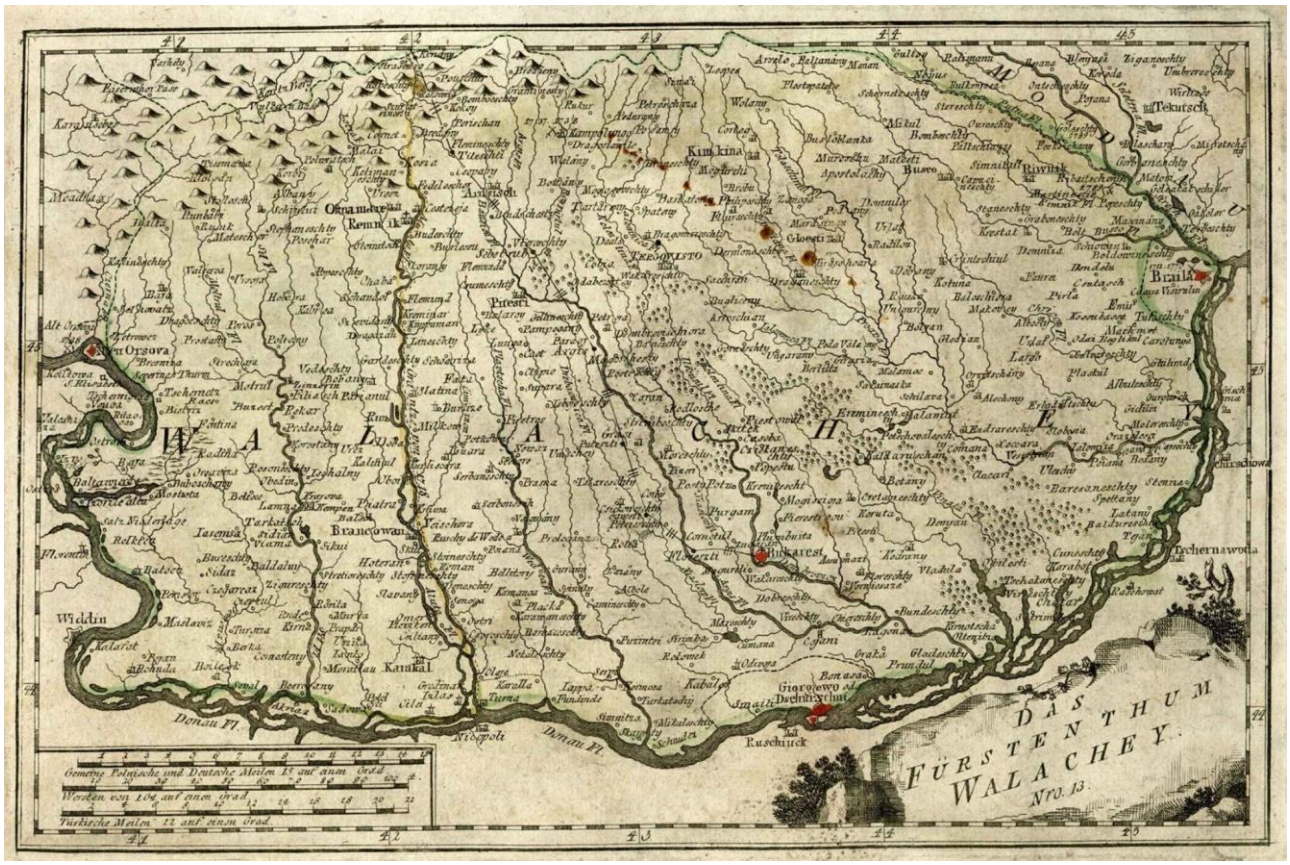
Vlaški katuni u srednjovjekovnoj Hercegovini. Iz knjige: Karl Kaser, Hirten Kämpfer Stammeshelden. Böhlau Verlag, Wien–Köln–Weimar, 1992, str. 153.

Above: **The Vlach (i.e. Orthodox) cantons in the Medieval Hertzegovina, according to Karl Kaser**

represents an interpolation, probably from the 1st centuries of the second millennium, which refers to an "*unknown country called Balak*", situated in the neighborhood of the "*Sarmatians' country*" and of "*Zagora*" ('*Bulgaria*' after 8th century[14]). Another 11th-century reference to the Vlachs'

[14] Their Gagauz and Onogundur hordes were remnants of Old Great Bulgaria, an extinct tribal confederacy situated north of the Black Sea in what is now Pokraine and southern Russia. Khan

country appears to be the section of the ancient Turkic chronicle 'Oghuzname' ('Oghuz Khan's Tale'), preserved in a 17th-century text, which narrates the battles of the Turkic tribes against several peoples, including the Vlachs (i.e. '*Ulak*' in plain Turkish). Latin documents used the term Wallachia or Wallachia Maior ('Great Wallachia'), and Wallachia Minor ('Lesser Wallachia') for Oltenia (both terms recorded as of 1377).



Above: **1789 map of Wallachia**

In Macedonia the Vlachs were supposedly mentioned for the first time with the occasion of the event which happened in AD 976. Several supposed *Vlachs*, locally called "*hoditai*" ("*wanderers*", from Macedonic root verb "*Hodi*" [15] - 'walks' and "*tai/tia*" - 'that-one/those') killed David, the brother of the future Macedonian tsar Samoil, in the ambush on the road between Prespa and Kostur (today "*Kastoria*"). This testimony comes from an interpolation in the chronicle of Ioannes Skylitza made by an unknown copyist who was obviously accustomed with the local history of Macedonia. According to Werner Seibt, the information comes from the lost work of Theodore of Sebasteia, who wrote a biography of Basil II. The word *hoditai*, which does not mean "nomads", concerns the same people who were recorded in the later sources with the name "*kjelatori*", involved in the military transportation. The name "*kjelatori*" renders the Roman word of Latin origin *călători*

Asparukh attacked Byzantine territories in Moesia and subjugated the Macedonic tribes there in 680. A peace treaty with the Byzantine Empire was signed in 681, marking the foundation of the First Bulgar Empire. The minority Bulgars formed a close-knit ruling caste

[15] http://www.makedonski.info/search/hodnik - "*Hodnik*" – 'corridor' in plain Macedonian, is the only word that preserved the medieval prefix "H", which dropped in today "*Odi*" – 'walks'.

(‘*travelers*’). It was presumed that this were local Latinized Macedonians, an outlaws which fought against their own kin for a proper reward or other privilegees. A common future for Vlachs, which as alienated autochthonous population often allied with the foreign invaders and fought against their own people. Thus, Mathias Gyóni, Radu C. Lăzărescu and Achille Lazarou draw their conclusion that the military road patrol guilty for that murder consisted of Vlach guards, and as Latinized traitors they acted as marauders for the Byzantine authority against the rebelled other Macedonians.

The people from Poland indistinctively call Italy “*Wollochia*” and the Italian people - “*Wlochy*”. This is because most of Italy in reality is also assembled from Latinized and originally non-Roman regions and populations of Etruscans, Sabini, Samniti, Veneti, Langobardi (same like the *Franks* and *Alemani/Germans*”, i.e. *Welsh/Vlachs* or *Wlochy*, *Łiachi*, Latin: *Blachus*), etc. As follows:

1.Venetia (the *Venetic* region)[16] and Lombardy (i.e. “*the land of the Langobardi*”)[17] were areas originally populated by non-Roman people of Macedonic origin and other tribes descent who called themselves *Winilli* (better known by their Latin name *Langobardi* - ‘long beards’);

2. ‘*Magna Graecia*’ (from Latin ‘*Graecus*’) - the ancient city-states in southern Italy founded from c. 750 BCE onward by Pelasgo-Macedonic colonists from Epirus, Euboea, Sparta, and elsewhere in Peloponnesus;[18]

3. Toscana region was populated by the *Etruscans* too, again settlers from the Aegean;

4. Sardinia, populated by famous *Shardana* warriors, which after several genetic researches were utterly proved to be people originated from Macedonian Peninsula as well.[19]

Not to mention the Barbarian[2] invasions in 4th-5th century that brought down to fall of Rome and separation of the Roman empire into many independent kingdoms and principalities. All those and many others were the fragmented ethnicities of Italy, who were Latinized in the same fashion like *Romania* (ex-*Wallachia*), above mentioned *France* and *Germany* (ex-*Gaul/Tungrian*), *Spain* and *Portugal* (ex-*Iberia*), etc. Countries and people that were once aboriginal non-Latin lands, during the centuries of slavery and Roman tyranny were more or less forcibly Latinized, thus “Vlachianized”.

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[16] First mentioned by Homer as *Enetoi* from Macedonia; *Veneti*,*Winden*, germ. *Wenden*, Lat. *Venedi*; also "*Wendish*" (so called *Slo-Veneti*) in the Alps; another neo-Latin term denoting non-Italic *Illyro-Macedonic* population in the regions of *Lombardia* and homonymous *Veneto/Venetia*.

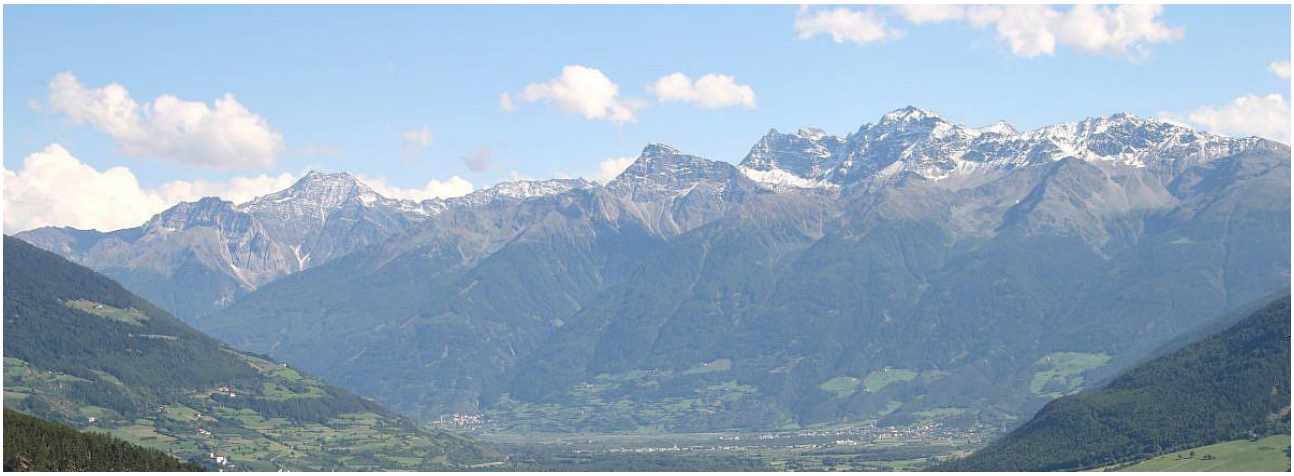
[17] From the late Latin ‘*Langobardus*’ - ‘the long beards’; english: ‘*Lombardian*’, comparable to ‘*Barbarian*’ - ‘barbed-Aryan’, from Italian ‘*barba*’ - beard.

[18] Note: they were not “*Greex*” by any means, as the term “*Graecus*” is Latin exonym, and introduced by the Romans two centuries after the death od Alexander the Great.

[19] see *Eneti/Enetoi* and *Tyrseni* or *Tyrsenoi*; according to ancient authors the Aegean ancestors of the Veneti and Etruscans (from Latin: *et truscan* - ‘a truscan’, corrupted form of *Tyrsen/Tersene* - “complicated” in plain Macedonian).

Nevertheless, for confirmation of their non-Latin past it's enough to look at the local place names. Even though Latinized they hide the Macedonic root that cannot be erased – the Tyrol Alps "*Vinschgau*" (which in German has no meaning whatsoever) it is actually *Wishni-gai* ('*High-forest*') or *Wishna-gora* ('*High-woods*') in plain Macedonian. The same is true for the greater part of the Vlachian "*Germania*" and "*Austria*", which are also forcibly Latinized/Catholicized ex-Venetic, Winilli, Gaul, and Macedonic lands: ex *Carantania*, *Great Moravia*, *Obodritia*, *Polonia*,

Pomerania, *Sorabia*, *Lužička Sorabia* – today "*Austria*" (i.e. *Osten-reich* - 'east(ern) kingdom')[20], "*Deutschland*" (Lat. *Germania*), "*Czech republic*", "*Switzerland*", "*Slovenia*", "*Slovakia*", etc. From at least the mid-18th century the populace of Moravian Wallachia described itself as Wallachian. At that time, in German, the community was known as "*die Wallachey*".



Above: **Višna Gora (the 'Tall Mountain') in east Tyrol (Italian: 'Alto Adige'), today renamed into German-corrupted „*Vinschgau*" following the 10-13 centuries Latinization-germanization of the central European Macedonic and Gaul-Venetic populations and toponyms**

Other (western) scholars later proposed that the term *Vlach/Walh/Walhaz* was used by Germanic peoples to describe Gaul/Celts, Slavs, and later Latinized Gaul/Celts/Slavs and all other Romance-speaking people. Nevertheless, in northwestern Europe this gave rise to toponyms like *Wales*, *Cornwall*, and *Wallonia* (Belgium), among others, while in Southeast Europe it was also used to designate Romance-speakers, but subsequently it also became the term for shepherds and nomadic people generally. And indistinctively this gave rise to toponyms like *Valona* (city in today 'Albania'), *Stari Vlach* (region in Bosnia)[21], etc.

Writing in AD 1150, some fifty years earlier than the papacy of Innocent, the Presbyter of Dioclea (Mkd. Pop Duklyanin) had expressly identified the *Morlachs* or *Black Vlachs* of Dalmatia with the Roman colonials and had translated their name as "*Nigri Latini*." The same view worked out in greater detail is to be found in the 'De Regno Dalmaticæ et Croaticæ' of Lucius of Trau who lived in the 17th century. Cinnamus centuries earlier regarded the Vlachs north of the Danube as Italian colonists and the fantastic derivation of the name Vlach from Flaccus, the Roman conqueror of the Getae, which appears in Æneas Sylvius' (Pius II) description of Europe, may also be cited as evidence for the widespread belief in a "Roman origin". However, today overall accepted common sense is that the connection with Rome is obvious only from the linguistic sphere alone, and the scientific world regards them as Latinized tribes rather than descendants of actual Roman colonists.

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[20] 'out of the hat' country, "*Austria*", meaning 'eastern-kingdom' (from German 'osten-reich') is another bogus-term meant to erase the previous original names of the Great Moravia, Carantania, Venetia, etc. - all of which were originally Macedonic nations before their fall under the Holly Roman Empire, created by Vatican and Franks (another non-ethnicity term!) of Charles the Great (Charlemagne).

[21] https://sh.wikipedia.org/wiki/Stari_Vlah

Through the 1976-introduced artificial idiom ‘Dimotiki’ the word ‘Vlach’ received, once again,[22] even more offensive connotation: as Βλαξος, or Βλακος meaning 'indolent, distorted, dull, stupid'.[23] This is due to the fascist “*Greek*” dogma to erase all the minorities and to create a ‘pure nation’.

[22] "It was a highly controversial topic in the 19th and 20th centuries and was finally resolved in 1976, when Dimotiki was made the official language."
http://en.wikipedia.org/wiki/Greek_language_question

[23] ‘Etymological Dictionary of Greek’ by R. Beekes and Lucien van Beek, 2010, p. 218.

Eastern Romance-speaking communities are estimated at maybe around 30 million people worldwide (including the Albanian, Vlach/Aromanian, Romanian and Moldovan diaspora). On the

other side the Western Romance (thus *Vlach*) languages (Aragonese, Catalan, Galician, Gallo-Wallon, French, Franco-Provencal, Italian, Ladino, Portuguese, Romansh, Spanish, etc.) account for over 1 billion speakers worldwide.

Today Vlachs (also spelled *Vlah*; in medieval Latin *Blachus*[24]) call themselves *Roumanš*, *Armãnš*, and/or *Rãmãnš*, which accordingly translates as "*the Romanized*" ones. If we take out the modern add of "nation" we find the very same "*Romanized*" nomination as "*Romansh*"[25] in the once *Galia Cisalpina*, today "*Switzerland*".[26] Also the *Shqipetari* (i.e. *Albanians*) despite their

[24] note the B/V transition, because the Cyrillic "B" is pronounced as Latin "V", for example: *Bizantia* is *Vizantia* in plain Macedonian. Thus *Blachus* is actually *Vlach*(*us*); see also *Vulgar/Bulgar*.

[25] https://www.omniglot.com/writing/romansh.htm

[26] Even in English, the adjective '*Romaic*' (analog to other bogus terms like "*Slavic*" or "*Hellenic*") has occasionally been used to refer to modern Vlachs and their language. What is important to underline, though, is that the '*Romaic*' community was not ethnically "Vlach" nor "Roman", it was not ethnically based at all. The Romaic proto-nation was associated with a definite territory, that of the Ottoman empire (but the Orthodox Christians outside the empire were not called "*Romans*"), it had a common religion and a common higher culture, and it had common administrative institutions in the *Roman Millet* (or *Rumelia*). Both Ecclesiastic Septuagint and

claim to be a "nation" on its own, with their own idiom – 90% of their language is corrupted Italian.[27] Further, among them there is also an internal social subdivision, according to different professions inside of their communities which are preserved even today through their surnames. Among these the best-known representatives are the *Aurari* (goldsmiths), the *Boyadžiu* (cotton and wool painters), the *Kalderaš* (coppersmiths), the *Lovara* (horse traders), the *Ursari* (bear tamers), the *Linguari* (spoon makers), etc.

Above: '**Ursaro' ("Mečkar" in plain Macedonian), a bear-tamer from Bulgaria, where this practice was legal until 1998, when it was banned. However, the last Bulgarian 'dancing' bear was rescued in 2007.**

Beside their most known name the Vlachs are also known by other Macedonic nicknames: universally vernacular "*Tsintsari*", again a clearly pejorative term related to their way of talking, is

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Old Church Macedonic were used as sacred languages, and the Septuagint-speaking clergy did not try to hinder the use of Church Macedonic before the creation of the new nations in 19th century (Detrez 2008, 160).

[27] The Eastern Romance linguistic sprachbund, spoken by about 25 million persons in South and Southeastern Europe, is subject of constant historical and contact linguistic research, and have been studied for more than a century. Albanian and other Eastern Romance languages (Vlach/Aromanian, Megleno-Romanian, Romanian and Istro-Romanian) have been studied to understand their history, common phonological, morphological, and syntactical features. The scholars claim the formation of Eastern Romance languages family along the Adriatic coast, and in the Roman province of Dacia Traiana (which existed to the north of the Lower Danube from 106 to 271 AD).

actually corrupted onomatopoeia of the phrase "*ci faci*" (corrupted form of Italian 'cosa (or 'che') ci fai' used as "*Hello*" in both Romance Albanian and Vlachian) – thus '*Cincifaci?*' - 'what are you doing?'; in Aegean Macedonia they are also known as "*Koutso-Vlachs*" ('lame-Vlachs') and "*Megleno-Aromanians*" (because many live in Meglensko region); in Republic of Macedonia as "*Vlasi*", "*Aromani*", "*Armano-Macedonians*" and "*Macedo-Aromani*".

Turks called them simply "*Čobani*" (meaning "pastoralists" in Turkish); in Matia and Dalmatia Venetians called them "*Morlaks*" (or "*Morlachs/Mavrovlachi*" - the 'Black-vlachs') following the the Presbyter of Dioclea definition; in Serbia they are also called "*Torlaks*";[28] in western parts of

today Bosnia, Croatia and Istria they're called "*Ćići*" (a diminutive of Serbo-Croatian "*Ćiribiri*", another pejorative term for Vlachs (comparable to Macedonic "*Tsintsari*"). It is claimed that terms *Ćići* and *Čiribiri* are not of the same origin. Apparently the name *Ćići* came from saying '*Chi-Chi*', and *Ćiribiri* of "Ćiri-biri", which means 'hold firm'. These were the *Morlachs* from Mt.Velebit which by the mid-15th century lead by St. Ivan VII 'Frankopan', settled on the island of Krk.

"*Vlach*" it also occurs in Hungarian as "*Olasž*", in Polish as "*Łiachi*", in Slovenian as "*Laški*", in Russian as "*Volokh*" and "*Lyakh*", in Yiddish as "*Walach*", in French as "*Valaques*", etc.

Only the fascist "Greex" ostentatiously don't recognize them as separate ethnicity, and, as all the other minorities in Greece, consider them as part of the "Greek nation", without respect for the basic human rights on self-determination, their own language, etc.

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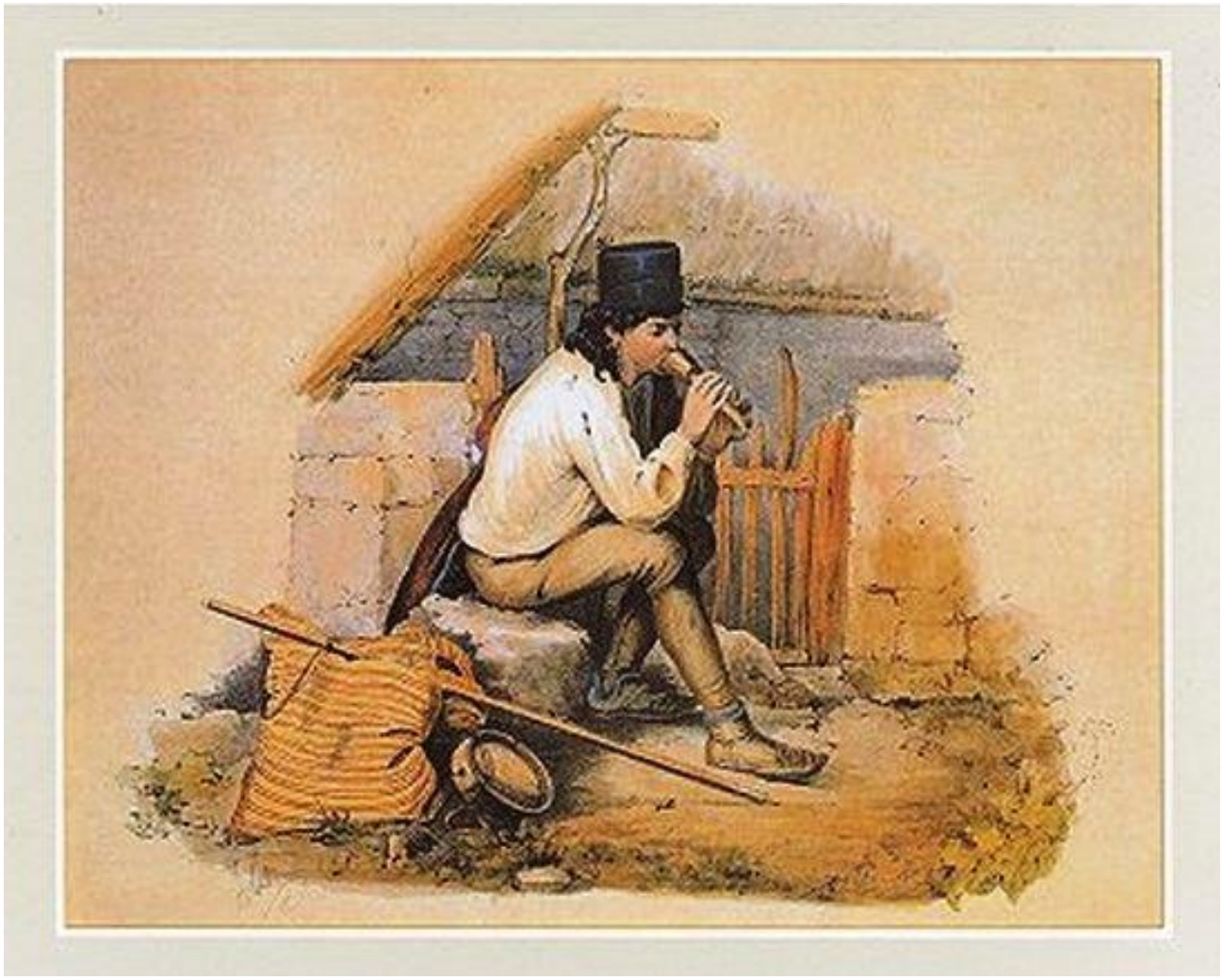
[28] *Torlaks/Torlachs* from "*Tor*" -'sheep/cow enclosure' + (*V*)*lachs*.
https://recnik.off.net.mk/recnik/makedonski-angliski/%D1%82%D0%BE%D1%80*

Estimates of the number of Vlachs and of Aromanian speakers vary widely. The only reliable official figures for those declaring Vlach ethnic affiliation comes from the Republic of Macedonia (2002) - 9,695, with 6,884 declaring Vlach their mother tongue. Estimates for Albania (2011) are 8,266 individuals (the real number is much higher - see below "The case of Azem Vlasi"), with 3,848 claiming Aromanian as their mother tongue; in Bulgaria (2011) - 3,684 ethnic Vlachs (again



the real number is highly underestimated!); estimates for Romania vary between 30,000 and 100,000 (regardless of the claim of Romanian nationalists that the Vlachs are actually Romanians!); and the estimates for Greece vary even more (due to flagrant refusal of the fascist Greek governments to recognize any ethnic minorities on its territory). Worth mentioning is the fact that the only country that fully recognizes their ethnicity, language and distinctiveness as minority is Republic of Macedonia, where the Vlach minority has schools and TV emissions in their language, and the Aromanescue-Vlach community is politically and culturally represented in all the institutions.

Last but not the least, let not forget the Vlachs of Switzerland, i.e. Latinized Cisalpinian Gauls, which under the name "*Romansch*" still represent a distinct minority with population of some

50,000 Romansch-speaking individuals.[29] However, by today Eurocentric plain definition Vlachs are only the "Romance-language[30] speakers who live south of the Danube" in what are now Slovenia, Servia, Croatia, Montenegro, southern Albania, Aegean Macedonia in northern Greece, Republic of Macedonia, and southwestern Bulgaria. Thus, by politically-chauvinist censorship it doesn't apply to the western Europe Latinized populations. The majority of

[29] https://www.refworld.org/docid/49749ca224.html

[30] the languages evolved from Latinized group of Indo-European languages, principally: Albanian, French, Spanish, Portuguese, Italian, Catalan, Occitan, Romansh, Romanian and Aromanian.

Vlachs speak *Aromanian*, but inhabitants of a few villages on both sides of the border between Greece and southeastern Macedonia speak *Megleno-Aromanian* and call themselves Vla' (plural Vlaš). There is also a Vlach diaspora in other European countries, especially Romania, as well as in North America and Australia.

Modern Romanian scholars (cf. as a classic: Capidan 1937; Papahagi 1932) and also the members of the Aromanian diaspora in the Boston area in the USA, Germany and France, classify the Albanian Aromanians among the Macedo-Aromanian group or "*Southern-Danube Romance*" culture. Simply summarized, they search for the basis of their cultural concept in the linguistic evidence that the Aromanian language is a Romanian dialect. This cannot be, for the simple reason that the term Vlach and Principality of Wallachia existed long before Romania. So, no one can re-project and claim what became after into something that was before. That can be seen only in the retro Science Fiction movies like "Back to the future".

And, for comparison to these Latinized-submissive groups, there are the portions of Macedonian and Latinized-Macedonian population (i.e. Vlachs) which later, under the Ottoman Turks occupation, were further Islamized and renamed into: "*Torbeši*", "*Babuši*", "*Gorani*", "*Pomaci*", "*Poturci*", "*Shqipetari*" or "*Shiptari*" (today "*Albanians*"), etc.

In all Macedonic languages the plural word for *Vlach* is "*Vlasi*", which is by some scholars associated with *Veles* - a shaggy-demonic demiurge pagan deity, god of the woods and the cattle, corresponding to the Egyptian *Ptah* and Danaan *Hefest* (Latin: *Hephaestus*). The very Macedonic name of the medieval pagan deity *Veles*, etymologically '*V 'lesse*'[31], actually means "in the woods".[32]

Polish terms "*Wollochia/Wlochy*" (in old Polish scripts "*Łiachi*" or "*Łechii*", Hungarian-Latin "*Blacus*") as well as "*Vlach*", actually originated from the vernacular Macedonic "*Lyachi*" (i.e. '*Lyahki*' or '*Leki*' - easy), and or "*Plyachki*" in plain Macedonian[33], "*Łachy*" in Polish[34] – translated in English both meaning "*duds*" and/or '*incapable*', '*unable*' or even '*retarded*'. It is a vernacular disrespectful loan-word for all the Macedonic Romance-speaking and other Latinized people, who were linguistically converted by force, bribe, or other mainly lucrative means. The root of the word is to be found in the Macedonic adjective word "*Lek*" or "*Lak*" – light, weightless (transitive '*easy-minded*'), further denoting their treacherous conversion and submission to the Romans. As a result of this pejorative connotation it became a norm (though nowadays more or less abandoned) to write the initial letter of name "Vlach" in lower-case – *vlah* instead of *Vlah*, in order to emphasize that this community was not based by any dignified means or on ethic/national identity, but on common interest (sheep herding) and a distinctive, nomadic/semi-nomadic and pastoral way of living. Thus, in Macedonian peninsula and wider central European region the term '*vlah*' describes rather a profession and/or a way of life, not ethnicity. The contrived act of transformation of the Vlachs into "ethnicity" and even nation (Romania) in 19th century, was direct outcome of the counterfeit

[31] https://www.youtube.com/watch?v=Ac3a_k9nSiM
https://www.databazeknih.cz/knihy/v-lese-368778

[32] see Russian „Les" https://en.wiktionary.org/wiki/**лес**

[33] http://www.makedonski.info/search/%D0%BF%D1%99%D0%B0%D1%87%D0%BA%D0%B8#%D0%BF%D1%99%D0%B0%D1%87%D0%BA%D0%B8/%D1%81%D0%B0%D0%BC%D0%BE%20%D0%BC%D0%BD

[34] https://www.diki.pl/slownik-angielskiego?q=%C5%82achy

politically-biased western historiography.

Furthermore, in the western parts and northwest of the Macedonian peninsula there is the region where the *Morlachs* i.e. "*Mavrovlachi*" (the 'Black-vlachs') dwelled. Known as "*Stari Vlach*" (or '*Old Vlach*') it's in the central Alpine region of Matia (today *Albania*)[35], and the name "*Stari Vlach*" by itself affords sufficient indication that these inaccessible highlands continued to be a stronghold of the Romanized indigenous Macedonic element, during, and long after the Roman occupation. These are the western bordering mountain districts of Macedonia, and the ancient names

[35] "Mt. Kovač, Mt. Morlachia - the dwelling highlands of the "*Morlachs*": (koine: MavpoBlaxoi - Mavro-Vlachs, or '*Black Vlachs*'), an etymology noted by the early Dalmatian chronicler, the Presbyter of Dioclea (Douklya), who, after identifying them with the descendants of the Roman Provincials, translates their name into *Nigri Latini* ('black latins')." - from Sir Arthur J. Evans "Antiquarian Researches in Illyricum – IIV", p. 46.

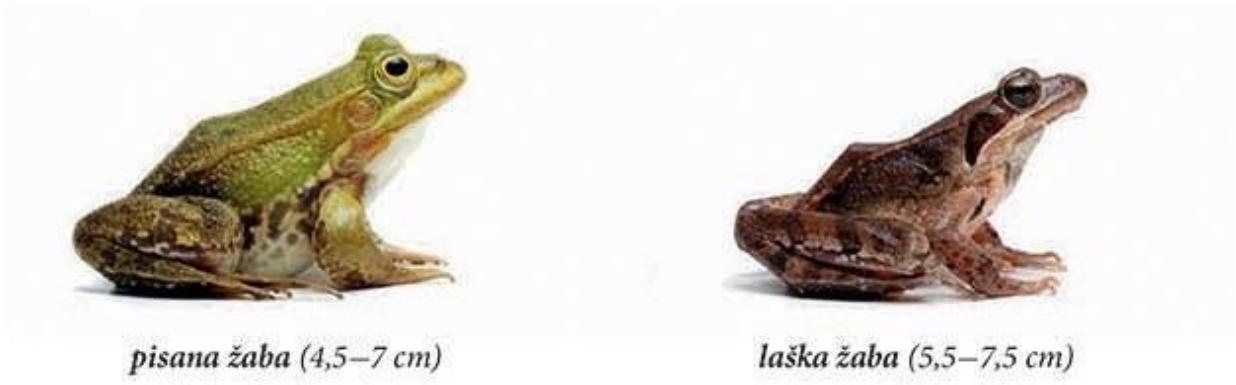
Matia and *Ematia* show us their Macedonic origins from the natives that are of Dessaretian and Lychnid descent (around the lake Ohrid).[36]

The Vlachs from Macedonia and Wallachia (today Romania)[37] went even further with their herding migrations. Thus, in Serbia, Bosnia, Croatia and Slovenia even today we have their settlements. In

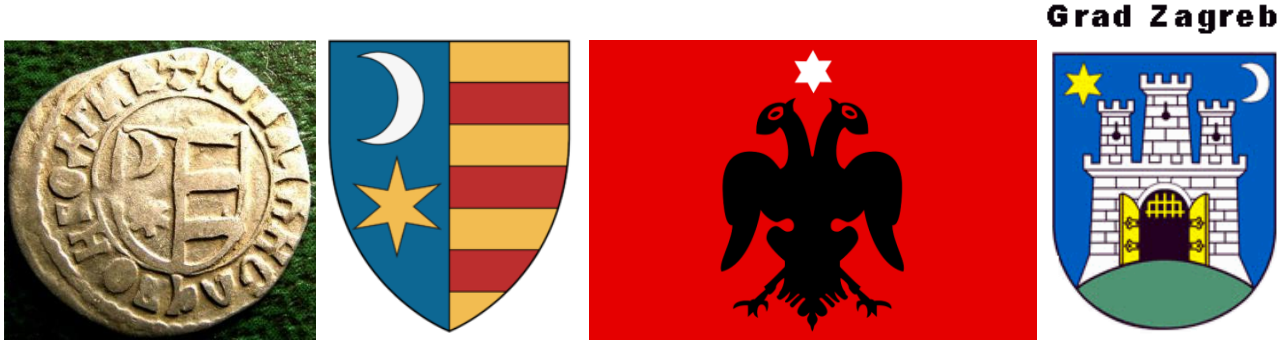
[36] Sir Arthur J. Evans "Antiquarian Researches in Illyricum – IIV", pp. 24, 37, 38.

[37] Wallachia, the principality of Moldavia, was founded in 1359 and included Bukovina and

Bosnia there's a village *Vlaška*; in Serbia the village of *Vlasi*; in Croatia we have *Vlaška Ves* and *Marina Vlaška* on the island of Brač, and even the actual Coat of Arms of Croatian capital city of Zagreb still has the six-rayed star and crescent from the Wallachian ducats of the reign of Vladislav II (1447-1456; see the images below); in Slovenia there are places of *Laški Rovt*, *Laško*, *Laška Seč* (a mountain), etc. The term "*Laški*" (which in northern Macedonic languages means both "Vlach/Latin" and/or "Italian") as an adjective in Slovenia is widely used to describe a myriad of things from everyday life. There's a wine "*Laški Rizling*"[38], a type of beans called "*Laški fižol*", and even one kind of local frog is named '*Laška žaba*' (i.e. "*Vlach frog*"):



Below: **the double-headed eagle, the six-rayed star and crescent, as Vlachian symbols were actually adopted from the East-Romeian empire with Holy See in Konstantinopolitana Nova Roma (i.e. Constantinople). As they appear: on the Wallachian ducats (coins) and CoA of Vladislav II of Wallachia (1447-1456); Wallachian star on the very first Albanian flag (1912); and on the actual CoA of city of Zagreb, capital of Croatia**



Venetian sources sometimes used the term '*uskok*' as a synonym for the Vlachs: in 1599, Nicola Dandolo, the Venetian governor of *Dalmatia* and the commander of the fleet, informed the Senate of Venice that "*almost all uskoks are Turkish subjects of Morlak ethnicity*," neglecting the fact that these Dalmatian "*Morlaks*" were not a part of any particular ethnic or national community and were happy to identify themselves with the pre-national multiethnic Orthodox Christian community.

But, lets go back to the question regarding their origin - who are these people nicknamed "*Lyachs/Vlachs*" or "*Wallachians*"? Who were they before being Latinized and renamed into

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Bessarabia.

[38] https://en.wikipedia.org/wiki/Welschriesling

"*Vlachs*" and later nationalized as "*Romanians*", "*Aromanians*" "*Albanians*", etc.

To resume – all these Latinized populations have been or are still known under the following corrupted word-forms of 'Vlach/Volk':

- ***Balaku*** (in medieval Armenian)
- ***Blachus*** (in Mediaeval Latin)
- ***Volcae*** (in Roman Latin)
- ***Vlachs/Welsh*** (in English)
- ***Vlasi*** (in Macedonian, Serbo-Croatian, Bulgarian)[39]
- ***Vlahi*** (in Slovenian)
- ***Łiachi/ Łechii*** (in Polish)
- ***Mavrovlachi*** (in Koine "Greek")
- ***Torlaci*** (i.e. *Torlaks* in Serbia and Bulgaria)[40]
- ***Morlaci*** (i.e. *Morlaks* -'Black-Vlachs' in Venetian)[41] or *Karavlahi* (in Turkish '*Kara*' - black)
- ***Kutsovlasi*** (in Macedonian)
- ***Vlosi*** ('Italians' in Polish)
- ***Olasž*** (in Hungarian)
- ***Ляхи*** ('*Lyahi*' in Russian)
- ***Ulahlar*** or ***Ulak*** (in plain Turkish)
- ***Wallachians*** (anglicized)

[39] https://sr.wikipedia.org/wiki/Власи
[40] https://sr.wikipedia.org/wiki/Торлаци
[41] https://sr.wikipedia.org/wiki/Морлаци

Macedonic origin of the Balkan '*Vlachs*'

The issue of the origin and identity of the 'Vlachs' still continues to raise controversies in European different politically-biased historiographies. But, some indubitable traces seem to prove that the origin of the *Vlach* people was actually in the southern part of the Macedonian Peninsula, from indigenous Romanized Macedonic population, living in the highlands of the southern Balkans. According to many sources from the ancient historiography, it seems without any doubt that different groups of Macedonian shepherds from the southern parts of Macedonian Peninsula survived the historical troubles of the Roman invasion of Macedonia in the 2nd century BCE. But, during the Roman occupation many of them were forced or chose voluntarily to serve as soldiers in Roman army, and, with time, many of them were gradually "*Romanized*". Geographically and culturally of Macedonic origin, in different epochs and under different historical conditions, most of these people moved over the extensive Macedonian peninsula and toward Lower Danube area.

Above: **illustration from 'Cosmographia Scoti, Notitia dignitatum'. Etc. folio No. 090v Basel, 1436**

Nevertheless, their basically Macedonic origin is one of the reasons why the people here live in ethnic symbiosis even if the ethnic image in different parts of this region of Europe is apparently so extremely diverse and specific.[42]

Erodot (lat. *Herodotus*), the "father of historical writing" visited Dačia (today "*Romania*") around 480 BCE and he named the people there as "*Getae*". According to him and other ancient authors, the inhabitants of later Roman province of *Dacia* comprised of four or five tribes and they built their tribal culture mainly under Macedonic and Gaulic (?) influence. According to different historical sources the oldest Getae tribes in these regions were the *Triballi*, the *Moesians*, the *Pikenze*, *Trikornenze* and *Timahi*. Nevertheless, the conventional science so far has not been able to prove which of those supposedly belonged to the Gauls, Dačians, Thracians, or Macedonians. But, their ethnonyms indubitably show their distant Macedonic origin. Namely, "*Triballi*" (i.e. '*Three-polians*')[43] and "*Trikornenze*" (i.e. '*Three-corners*') derived their names from the ancient Macedonic term, widespread across all the Macedonian peninsula - *Tripole*, later adopted and Latin-modified as '*Ilirsko Tripole*' (*Illyrian Trypole* or *Tropole*)[44], denoting the central strategic position of the Macedonian Peninsula as the crossroad-hub between the three neighboring regions - Asia Minor, Northeastern and Northwestern Europe; also the "*Moesians*" is yet another derivative from a Macedonic term - "*Mezza*" ("*Meša*" in plain modern Macedonian) meaning "*mixing*" or "*where it changes*" (a 'melting pot'). Even a Mule, i.e. the offspring of a donkey and a horse in plain Macedonian is still called "*Mazga*". These "*Getae*" from Dačia lived in strong rock-fortresses, their society was organized in clans with military-social character, and they practiced agriculture and animal breeding. They were also experienced miners, and they sold their gold, silver, iron and salt to neighboring Macedonians, using Macedonic coins in their commercial affairs.

When in AD 107 emperor Trajan annexed this barbarous region to the Roman empire, the country, exhausted by six years of obstinate warfare, was little more than a desert. Roman legions, full of bloodthirsty revenge, because of the great loss in human resources on the Roman side too, almost completely exterminated the entire population of Dacia. The unfortunate country became one burning bloody slaughter. Trajan's column in the Roman forum is one of the best historical evidence of the complete destruction of ancient Dacia. To repopulate it, the emperor transported to this region, as Eutropius (VIII, 6) tells us, multitudes of colonists "*ex toto urbe Romano*!" - from all the neighboring territories of Rome. The population of this country was even more mixed in the second century AD than it is today, where all the races of Europe are still bickering and battling

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[42] The Macedonic origin is the most plausible fact and is gaining support among the Vlachs in Macedonian peninsula. One of the representative scholars on this issue is Branislav Stefanoski, who states that "*Arm'n-Macedonians are direct descendants of the Ancient Macedonians*" and that "*their vernacular ancient language is almost completely preserved through Arm'n-Macedonian* (Paionian-Pelasgo-Traco-Illyrian-Macedonic)." See Branislav Stefanovski books: "Pelasghyi - Limba, Carte, Numa", "Short Descriptive History About The Origin Of The Arm'n-Macedonians (from prehistory to the colonization of Dačia", "Hyperboreii şi Zamolxismul", etc.

[43] Oxford Thesaurus Dictionary gives the following explanation: "ORIGIN Old French : '*tribu*', from Latin '*tribus*' (singular and plural); perhaps related to *tri-* '*three*' and referring to the three divisions of the early people of Rome (?)."

[44] see Jovan Dragaševič "Ilirsko Tropolje: Balkansko poluostrvo. Vojno-Politička Studija" ("Illyrian Tripolye: Balkan Peninsula. Military-Political Study"). Note: "*Tripole*" in plain Macedonian means "*Three-fields*"; also, '-pole' is present in many names of Macedonic places and cities: *Lazaropole*, *Moskopole*, *Galipole*, *Konstantinopole* (*Constantinople*), etc.

with one another. Besides the remnants (if any) of the ancient Dačians, were found here Macedonians and Panonians, Gauls, Carians, Mongolic-Bulgars and Hungars, and other Asiatics, people from Edessa and further from Asia Minor, and still others besides, all of whom continued to practice the languages and religions of their native countries. That's one of the reasons why there's no written records of all these different groups. As vulgar plebs they were utterly administrated and governed by their Roman rulers.

Until the fall of the western Roman Empire in the 5th century, and following the strategic Roman retreat from the region on the northern banks of Danube, it was known by the name *Dacia Traiana* (part of later Transylvania and Oltenia). After AD 271 (when emperor Aurelianus withdrew his legions and colonuses (*settlers*) from those territories), the future trans-Danubian "*Vlachs*" gradually resettled the abandoned by Romans lands. Groups that migrated from the south towards north arrived first to the Dobruja region and than to the Munthenian area[45]. Their pastoral migration toward north lasted for several decades, or even a century or two, until the first flocks of opposite-migrating people from Asia appeared from the northeast. 600 dark years followed in this era. There are no buildings or other traces of these "*Proto-Vlachs*" to be found, nor do we have any documents or other data proving their early existence. Not only did the ancient Dacia drop out of history in AD 271[46], but the region finally returned to history (and literacy) only with the introduction of the Cyrillic alphabet in Ostrogoths (i.e. Eastern-Goths) until the beginning of the 5th century. As we can see, Aurelianus let them and other nomadic tribes conquer Dacia in 271.

Then the Huns conquered Transylvania with their devastating attacks, but after the collapse of their empire the area became the property of the *Gepids*, and later of the Winilli (later called *Lombards* i.e. *Longobards* - 'long-barbed', thus today region of *Lombardy* in northern Italy). In the second half of the 6th century Dacia was conquered by the *Avars* too. Their rule lasted until the end of the 8th century AD.

An old Romanian anonymous chronicle tells us that the first conquest of the Vlachs, as we know them today, came from the southern part of the Danube through Oltenia under the reign of the Besarab dynasty – Note: the founder of this dynasty, Besarab, was born at the end of the 13th century). The name of "*Vlachs*" as historically proven fact actually appears for the first time in 976, in chronicler John Skilitses writings. Also, the name '*Vlachs*' (or *Wallachians*) was clearly the name given by other Macedonic people to those Latinized parts of their own population in Southern, Central and Eastern Europe. The origin of the name is related to Macedonic pegiorative etymology: same origin leads to the words "*Welsh*" and "*Walloon*" in other parts of Europe, for the local populations considered *Romance* (ex. Prince Charles of Wales).

In the western dictionaries under "*Vlach*" we read: "*a member of the indigenous population of Romania and Moldavia, claiming descent from the inhabitants of the Roman province of Dacia*." Further it says: "*origin from a Macedonic*[47] *word meaning 'foreigner'*[48], (and/or) *from a*

[45] Area between the Carpathian mountain range and thc Lower Danube.

[46] As it happens, only one other place in the Roman empire dropped out of history in quite the same way was Britain. The withdrawal of Roman forces in AD 410 dropped Britain into a void very similar to that of Dacia.

[47] I use the word 'Macedonic' instead of "*Slavic*" for good reason, as the word and the concept of the second is modern invention that was unknown to the ancient populations and is empirically wrong. Its use perpetuates misleading assumptions, which this paper tries to avoid altogether.

[48] Word "*Vlach*" doesn't mean 'foreigner' in Macedonian nor in any other language. Its base '***lyach***'

Germanic word related to Old English Wælisc (see *Welsh*[49])" for the Gaul/Celtic/Germanic (sources differ on this) tribe known as "*Volcae*" in Galia Cisalpina. Which is by the way too generic term to be true and its clueless as explanation, since the "*Volk*" i.e. '*Folk*' is simply "people" in plain German (see *Volkswagen* - 'peoples-car').[50] The so-called '*Germanic*' (from Latin "*Germanus*"[51]) etymology can be discarded immediately, as bogus neo-Latin invention itself, and not related in any way to any of the Central-European peoples or regions whatsoever, and totally foreign to the vocabulary of the population which tries to describe (comparable to the aboriginal "*Indians*" of America, which appeared not to be from India). Instead "*Volk*" in plain Macedonian means 'volf ', and is much more plausible explanation for a tribe which lived hidden in the woods high in the mountains.

But, unlike the "*Vlachs*" or "*Romanians*" (the supposed "descendents of the *Dačians*"[52]), the so-called "*Germans*" naturally call themselves "*Deutsch*", same as their closest neighbors further north which are "*Dutch*" [də-ch], both of which are terms that clearly resemble their ancestral ethnonym - "*Dačian*" [də-chi-an]. It appears that the so-called "*Germans*" have more in common with the nearby ex-Roman province of '*Dačia*' (later Wallachia and today Romania) then the people from today Romania who claim this same descent. And by cultural and linguistic parameters seem that the "*Deutsch*" and "*Dutch*" people are the true Latinized descendents of the ancient '*Dačians*'. Today modern "Romanians" don't speak any 'Dačian' language, and their official language is "*Roumanian*", one of the heavily corrupted catholic-church Latin idioms or 'Romance' languages.[53] However, about the presumed "*Dačian*" language there's no proof left, nor any preserved text exists. But, such basic root words as the Macedonic 'Da' (reflected also in the German-corrupted 'Yā') - yes, leave no doubt about the distant past, but, still true origin of today Latinized "*Romanians*" and "*Germans*".[54]

[liāh] in plain Macedonic means 'incapable' or 'incompetent'. See also "*Lyape*."

[49] "*Welsh*", from Old Germanic "*Valš* " (pronounced '*falš*'); from Latin "*falsum*" - false, incorrect, not according with truth or fact. Just another pejorative term that is now pretended not to be.

[50] http://www.orbilat.com/General_Survey/Terms--Wallachians_Walloons_Welschen_etc.html

[51] Adjective, archaic [postpositive] (of a sibling) having the same parents : *my brothers-german*; Origin: Middle English : from Old French *germain*, from Latin *germanus* - '*genuine*,' *of the same parents*'; also "*Herman*" - 'brother' in modern Spanish. Also '*neighbor*'; compare to Old Macedonic and Old Irish '*gair*' - neighbor. Places: villages *German* in Aegean Macedonia and Republic of Macedonia; also personal names: *German*, *Gerro*, *Gari*, etc. The true name of the "Germanic" tribes was *Tungri* and/or *Turcilingi*, as reported by different sources: Gaius Cornelius Tacitus, Paulus Diaconus, Lipsius, etc.

[52] Dačia [dutcha], an ancient country in southeastern Europe, more precisely in northwestern part of what was 'Wallachia' (i.e. "The land of Vlachs") until 18th century, today known as Romania. Because of its rich gold mines it was invaded and pillaged by Trajan in AD 106, after what it became province of the Roman empire.

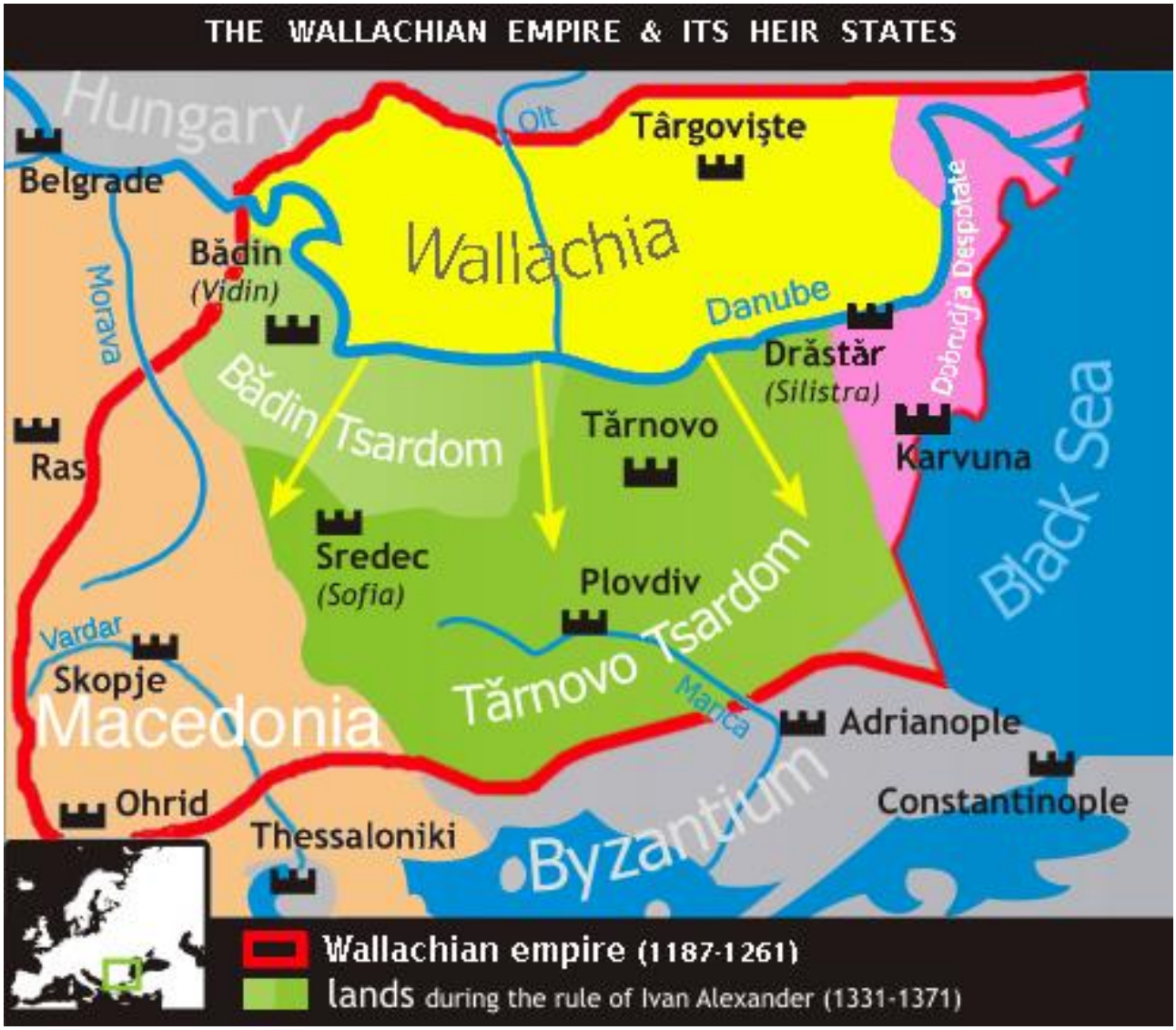
[53] Romance - the group of Indo-European languages descended from Latin, principally: Albanian, French, Spanish, Portuguese, Italian, Catalan, Occitan, Aromanian, Romanian and Romansh.

[54] Needles to say that the region of Dačia was never conquered by Macedonians, so, the Macedonic words in today Romanian are not imported nor imposed (like Latin) by force. They are just natural remains from the original Macedonic idiom spoken by these people in the most ancient times.

Above: **a map that shows the separation of the church (the great schism of 1054) and the distributions of latinized Vlachs (*Valaques*) across the Macedonian Peninsula in the 11th century**

Western-Roman, Eastern-Romeian, Bulgar, Macedonic and other historical sources mention various '*Vlach*' elements which surfaced from the chaotic medieval situation in Macedonia. Following the Roman, Gaul/Celts, Anti/Eneti/Veneti, Geti/Gothi, Hun, and Avar/Magyar/Bulgar invasions and migrations, and their more or less temporary settlements, the bulk of the Proto-Vlach ancient Macedonic shepherds concentrated in the mountains, interacted with the different foreign elements and gradually clustered into separate social groups, and with further differentiation into new quasi-ethnic groups. This prevalently social group of originally Macedonic people began to be marked as "ethnicity" by the conventional historiography only in the 12-13 centuries, and became yet another post-factum genealogical construct with relativized historical background. For example, when the second "Bulgar" kingdom broke away from Wallachia in 1186 - it wasn't "Bulgar" kingdom at all - the revolt was led by the Asen brothers, who were Vlachs themselves. John Asen I styled himself, in Latin: "*imperator omnium Bulgarorum et Blacorum*," translated in modern English: '*emperor omnifarious Vulgar and Vlachian*'. Nevertheless, even though Latinized, they did not reveal any

recognizable characteristics that were so typical for the legionaries and citizens of Rome, and did not seem to have any substantial connection to the ancient and disintegrated Roman empire. On contrary - they fought the Romans on every occasion.



In regard to this question it must be underlined that the medieval Eastern Romeian Empire (i.e. *Byzantium*) wasn't an ethnically based state, and the Romeian emperors likewise weren't properly *Roman*. Nonetheless, the Macedonian Dynasty[55] of Eastern Romeian Empire did recover back nearly half of the old West-Roman empire from the Vandals, Gaul/Celts and Goths. What Justinian I the Great[56] was by nationality is a large but little noted part of the story of "*Vlachs*". He is a descent from a Macedonian family in Tauresium (today village of Taor) near Skopje, the modern capital of Macedonia. His birthplace was part of the province of Macedonia Secunda, which together with Dacia Mediteranea, Epirus Vetae, Epirus Nova, Moesia and Prevalitana were

[55] https://en.wikipedia.org/wiki/Macedonian_dynasty

[56] '*Peter the Just*' (lat. *Petro Iustinian*) - Petruš Vaistinition in plain Macedonian.

part of Diocese Macedonia.[57] Following his destiny among other things he learned to speak fluent Latin, and while serving in the Romeian army at Konstantinopolitana Nova Roma (Anglicized: *Constantinople*), through military career he rose to an emperor. What Justinian I the Great was and what he did contain important elements of how the mediaeval world was becoming different from the ancient, and how the later Eastern-Romeian Empire was thoroughly different from the old Western-Roman Empire. His deeds also contain conclusive elements of how and when the "Vlachs" finally emerged from the original Macedonic and neighboring populations.

Namely, it is well known that the emperor Justinian I the Great raised the Episcopacy of his birthplace, Tauresium, (today village of Taor, in vicinity of today capital of Macedonia, Skopje) to the Archbishopric rank with the name *Justiniana Prima*. What is not so well known is the fact that the Archbishopric of *Justiniana Prima* was the first place where intentionally a Latin form of Christianity was introduced (much later renamed into "*Catholicism*" in the west). Justinian did this in order to project his influence from Konstantinopolitana Nova Roma through Skopje episcopacy toward northwest, i.e. the heavily Romanized western parts of Macedonian peninsula, and as far as the very Apenninic peninsula with old Rome, which he just reconquisted from the barbarians. Thus, with the creation of a powerful holy center in Upper Macedonia (ex Roman province of *Macedonia Seconda*) he intended to undermine the growing influence of the remote church in Rome, the only powerful institution left from the old Roman empire, and possibly to frame it under his rule and under jurisdiction of the holy see in Konstantinopolitana Nova Roma. In line with his policy he built many important religious centers on the eastern coast of the Adriatic Sea, as Diokleia, Ravena, Salona, Sirmium, and even as far as Tharros in Sardinia. With the old Macedonic stratagem already mentioned above, through this new Latin-preached form of Christianity, Justinian was aiming at the religious assimilation of Italic-speaking and Latinized populations in western parts of his empire, yet this time not from Rome but from Konstantinopolitana Nova Roma (Constantinople).

But, Rome remained distant as ever from Konstantinopolitana Nova Roma, and the means of communication and transportation in those times represented unsurmountable obstacle even for the powerful emperor as Justinian I. His presumptuous act didn't turn out to bring the desired results, because it lacked the most persuasive means of conversion, i.e. the sword and fire, which were implied against other schismatic churches on the other side of Mediterranean Sea, during the Romeian conquest in North Africa. Nevertheless, Justiniana Prima exercised decisive influence on the life of the Romanized Latin-speaking portions of Macedonian population in the 6th century Macedonian peninsula. The Archbishopry elevated status and privileges where definitely confirmed on the Fifth Universal Synod of the Church, where in AD 553 the instauration of the holy see of Justiniana Prima in the Episcopal city of Skopje was institutionally proclaimed and affirmed by the highest church instances. This gave the new impetus to these Latinized portions of indigenous Macedonic lands, and further to other Romanized populations across Europe. These Latin-speaking people in, lets say Macedonia - would much later became known as "*Vlach*" people, whose language would eventually evolve into Romance language called "*Vlachian*" or "*Aromanian*" south of the Danube, and much later into "*Romanian*" north of the Danube. Accordingly, in Spain "*Vlach*"-Latinized would become the local people, whose Latinized Iberian language would eventually evolve into Romance "*Spanish*"; in Gaul into "*French*"; in Cisalpine Gaul into "*Romansh*"; in Epirus and Matia into Romance "*Albanian*"; etc. In short, Justinian I the Great and all these Latinized groups of people across the Macedonian peninsula by origin were still ethnic

[57] With the Adict of Milan by Constantine I the Great Christianity became a state religion in the 4th century, and beside by provinces the Roman empire was also divided by Dioceses.

Macedonians, whether in the modern or the ancient sense, regardless of the fact that they learned the administrative Latin idiom and became Western Roman or Eastern Romeian subjects.

The use of "*Latin as Esperanto*" Christianization idea of Justinian I the Great instead of bringing closer the distant parts of his empire in long term provoked the opposite effect. Macedonic peoples where utterly segregated by the Latin rite, which was not accepted by the majority of the Macedonians. That's also one of the reasons why different communities around Macedonian peninsula resisted so long the official Christianization. Further, the Eclesiastical division between the Macedonic population formed groups of Latin rite on one side: *Croats*, *Czechs*, *Slovaks*, *Slovenians* and *Polacks* on one side, and Orthodox rite on the other: *Macedonians*, *Serbs*, *Bulgars*, *Moldavians*, *Romanians*, *Russians*, etc. This more political than religious segregation finally became a real physical frontier with the great church schism in 1054, and is clearly observable even today. The feud that broke between the two churches (of Rome and Constantinople) reflected on the Macedonic population too. People were so disappointed and tormented by this religious conflict that already in the 10th century in Macedonia appeared even a new Christian movement, the Bogomilism, an early precursor of the Protestantism.

However, the things for Eastern-Romeian empire began to degrade rapidly, and the tide of decline ensued. While Romeian power could've still be well projected into Italy in AD 663 and Pope Martin I (649-654) could still be arrested, brought to Constantinople, and exiled to the Crimea, none of this could be done any longer as the 8th century progressed. Constantinople first lost Ravenna in 733, than it was recaptured, and finally was lost forever in 751. This was the end of Ravenna as a center of Eastern Romeian power. Further, the pope Gregory III (731-741) from Rome took the next step into dividing the west from east, by appealing for assistance to the Franks. But, in both 739 and 740 Frankish king Charles Martel declined to intervene. The next pope, Stephen III (752-757), however, traveled directly to the court of Charles' son, Pepin the Short (753-754), and pleading for help brought him a "*golden letter sent by God himself*...(!)".

Meanwhile, the East-Romeian empire was losing territories and possessions in Asia Minor and on the sea too. The first of the Balearic islands fell to Islamic invaders in 798, Crete was taken in 823, and Sicily was invaded in 827. The old Roman unity, maintained by East-Romeian empire, and in theory even by the distant Franks[58], cracked, and then shattered. Islamic seafarers permanently severed Konstantinopolitana Nova Roma (anglicized *Constantinople*) from any chance of projecting real power to the west or south. This new age of terror is sometimes called "The Second Dark Age". In these murky ages the Latinized portions of the Macedonic population retreated deep into stringent security of the mountains. "Great Vlachia" for several centuries was the name given to Thessaly and Southern Macedonia; and "Little Vlachia" comprised parts of Acarnania, Ætolia and Epirus. In both these cases however the Vlach population was confined to the hills in the main, and occupied the same general position until the 20th cerntury. Similarly in Dalmatia were two districts of Morlachs (i.e. "Black-Vlachs") known as Great and Little Vlachia respectively.

[58] French kings (Charles IX, Henri II, Louis XIII, Louis XIV) for centuries were sworn in by putting their hand on this holy book, known under the name 'Texte du Sacre' or 'L Evangile de Reims'.

Above: **Vlachian (*Mavrovlach* or *Morlach*) soldiers from regions of Matia and Dalmatia**

In the "Strategikon" of Kekaumenos there is a description of the Vlachs in Thessaly around Trikkala and Larissa in the 11th century AD. Their manner of life then was similar in certain respects to what it was till 20th century; for from April to September their flocks and families lived in the mountains of Pirin Macedonia.

On religious plan the decline ensued too, with the church schisms that provoked alienation and deviation from the original credo. Church became an institution that cared only for the self-fulfillment, people were meant just as a stock for financial and political exploitation and warring purposes. The privileged status of Justiniana Prima was about to change too, following the Mongolian, Hun and others invasions from north. Their impact on this important Archbishopric was disastrous, and the Roman-Rite swept away with Latin-preaching church ceasing without a mark. In AD 602 the holy see of Justiniana Prima retreated from Skopje to Ohrid, where it became known as *Ohrid Archiepiscopacy*. The Archbishopric's role in Skopje was taken over by an orthodox Metropolite, subaltern of the Patriarch who was residing in Ohrid. In 7th-8th century the Latin was replaced with Septuagint Koine and later in 9th century by Church Macedonic liturgical language (much later renamed by the conventional politically-biased modern historiography into "*Old Church Slavonic*.") [59]

[59] "*Old Church Slavonic, the liturgical language of the Eastern Orthodox Church, is based on Old Macedonian*" - from "Encyclopedia of Indo-European culture" by J. P. Mallory and Douglas Q. Adams, p. 301.

In that precarious situation is when the religious movement of Bogomils, the early precursor of Protestantism, appeared in Macedonia.

The Romanian wannabe-Roman attempt

The 19th century newborn state of Romania added to the historic, politic and diplomatic controversy of the "Vlachs". The facts of the ancient historical migration and evolution of the Vlachs coming from the south was suddenly opposed in the 20th century by the modem Romanian political aspirations. Politically-biased nationalists presented a theory which tries to connect the descendants of the Wallachians directly to the ancient Romans, especially to the Roman conquest in ancient Dacia. This national-romantic imagination became a myth, and gradually became a political propaganda. Influenced by this new theory, historians (even those who previously adopted the documented migration of the south-Macedonic Vlachs) became influenced by this new claim of the modern Romanian-national agenda. Having from now on yet another imposed theory of Vlach/Wallachian origin most of the historians faced this problem as one more of the "*unsolved questions of European history*." The Romanian politicians as everybody else simply followed the overall 19-20th centuries event of the new nations upheaval, when young nationalists desperately needed historic national myths, and if a young nation does not have such myth one should've been created. In 1913, with the publication of the famous book "Prehistoric Dačia" by Nicholas Densusianu, springing from the nationally vigorous imagination of the author, the claim was laid on *Dačians* as people who had developed an advanced prehistoric civilization of *Dačia* (?), then after mixed with Romans, thus posing today Romania as cradle of the entire European civilization… Therefore, even without any real historical evidence, Romanian neonationalist-wannabes used the myth of "*Dako-Roman-continuity*" as a great incentive tor the "reconquest" of those territories which were "*lost by their Dacian and Roman forefathers*."

If the statements of the Romanian historians were true, and the people of Dačia were converted to Christianity in the 4th and 5th centuries, than they remained Christian throughout the time of the people migrations and they have continued to live in Transylvania without interruption since that time - then their churches, monasteries, chapels, abbeys and cemeteries should attest to their presence. Many authors has painstakingly examined the existence of cultic places and the dates of their foundation. They looked for those buildings whose existence is questionable but in vain; they found none. It is a well-known fact that, since man has existed, he has built cultic places in his place of settlement. Archeological research has not found any cultic places built by the Christianized Dacians from the 4th and 5th centuries. Nor can it be proven that, in the two centuries following the Magyar homecoming, from the 10th to the 12th century, the Romanians built Macedonic Orthodox churches in Transylvania. The first trace of Romanian cultic places cannot be found until the 13th and 14th centuries, when the Vlachs migrated through the passes of the Carpathian Mountains from the central and southern Macedonian peninsula into Transylvania.

Around 870, Dacia Traiana and a part of Transylvania were placed under the authority of Bulgars. If '*Daco–Romans*' (*Rumanians*) had lived there, they would have had to yield to the brutal Bulgar force used against them and convert to Orthodox Christianity. However, we cannot find any contemporary traces of any Vlach church architecture, either in the wider Macedonian peninsula or in Transylvania. The historical sources do not mention the "*Romanized Dacians*" or the "*Vlachs/Romanians in Dacia*" until the 12th century, although numerous sources talk about the Vlach people in the Macedonian peninsula since the 10th century (976). Then all of a sudden in the annals of Macedonian peninsula history *Wallachia* appeared at the end of the 13th century, north of the Lower Danube. Accordingly, the first trace of Vlacho-Romanian cultic places cannot be found

until the 13-14th centuries. First it was a semi-independent, later as an independent principality, then it was united with Moldavia in 1859, and with the disintegration of the Austro-Hungarian monarchy after the World War I an opportunity occurred for the *Wallachians* (then already called "*Romanians*") to claim Hungarian Transylvania as a former "*Roman province*".[60]

What can be deduced by this absence, until 13th century of Christian cult places in Wallachia, is the continuity of Pagan worship among the remote pastoral communities of Vlachs, preserved until nowadays in isolated regions, as the Reka Region in western Macedonia. People in these remote villages still celebrate the woods spirits, animals and primordial gods, through strange rites and animistic rituals, of which the original meaning is lost long ago.

According to the genetic, linguistic and other evidences the conclusion is the following: Macedonic-speaking "*Lyachs/Vlachs*" are the minor Latinized remnants of the Ancient Macedonians, "*Tribalians/Dacians*" (or "*Getae*"), "*Germans*", "*Pannonians*", etc. For example, genealogical research showed that in the middle of the 15th century until the early 17th century, for five generations, ancestors of Rhedey Claudine, Countess of Transylvania, and of Prince Charles were *Wallachian* nobles, princes, and high dignitaries of the Bessarabian family.

Above: **images from the LIFE magazine article about the minorities in Romania, of January 9, 1939**[61]

Later, the word was somewhat corrupted, being changed by different users. For example, as already mentioned above, Italians in Polish are called "*Wlochy*", and in modern Hungarian-Magyar

[60] On the other hand, the Hungarians, who ruled Transylvania (the same plateau) all the way from the founding of their own state, except for the Turkish occupation, to 1918, like to claim that they were actually there first, and that the Romanians came in later. These competing political claims, which often have overtones of self-interested ethnic myth-making, make it very difficult for outsiders to evaluate the arguments -- anyone might be reasonably suspicious of what any of the Daco-Romanian or Hungarian sources say.

[61] see the front page at the end of this article.

language Romanians are "*Oláh*" and Italians are "*Olasž*"[62], the Latinized Gaul and Germanic tribes of *Tungri* became "*Franks*" and "*Alemani*", or Latinized *Gaul/Illyrians* (other corrupted terms)[63], namely wider Veneti-Etruscan population that were previously swallowed by the Roman empire. But even under Roman occupation all these different "Vlachs" retained their special status, because it was not possible to assimilate them completely, nor to defeat them entirely. Furthermore, in the 9th century, because unable to subjugate them by other means, the holy see in Vatican even allowed to these Macedonic populations their own National Liturgy (so-called *Illyrian Missal* is still preserved) in their own language, and even accepted and blessed the holy books in Glagolic/Cyrillic script.[64]

So called *Megleno-Aromanians* designate themselves with the Macedonian form *Vla*' (plural '*Vlaš*') in their own language in modern Vlach orthography used in the Republic of Macedonia, the only country where Vlach language has official status (it is one of the officially recognized minority languages). There's also the term *Kutsovlach* (i.e. "*lame Vlach*") which is sometimes used, but many find it utterly offensive.

This problem of derogatory identity-shift between the late antiquity and early medieval identities remains unsolved, and its importance is amplified by the fact that it still directly or indirectly impacting upon the self-perception and construction of modern pseudo-ethnic identities in the Macedonic and other regions of Europe. Somewhere deep inside these "*Lyachs/Vlachs*" are well aware of their incredibly false situation, but they pragmatically accept their dogmatic duality as virtue. In false hope to become "*Romans*" themselves, unwillingly but tacitly, they literally resurrected as "*Roman*" drones, cynically accepting the dictatorship and phony identity provided by the ruling empires. This 'ethnic mimicry' transformed their lives into endless theatre, total carnival, because they're in the circumstances where the factual origin is ignored and banned long ago, and mere survival, deception and lie are in force. They despise themselves, unaware and blinded people, which without any limit accept the official version of the state they are in. They're called with disgust "*treacherous latins*" or "*lyachmans*", "*lyachi*", "*lyapes*" and "*tsintsari*", which are all disrespectful terms given to them by the still unaffected portions of the original population.

Ottoman Turks conquest of the Macedonian peninsula caused ulterior demographic turmoil and triggered violent population movements. Migrations of the Vlachs turned some of once sedentary regions into semi-nomadic ones, while agriculture was substituted with animal husbandry. The change however, did not happen only in deserted regions where the Vlachs replaced previous peasant populations; in some regions, peasants themselves turned to animal husbandry and semi-nomadic ways of life, and revived patriarchal, clan, and tribal structures. It seems that this

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[62] Hence Serbo-Croatian "*Olosh*" - 'villain, delinquent'.

[63] "*Illyrians*" is in fact another pseudo-ethnic construction pulled-out-of-the-context which relies on a generalization and deception. It is compared to similar convenient models of "*Indo-European*", "*Germanic*", "*Slavic*", "*Celtic*" and other pseudo-ethnic inventions of the conventional historiography.

[64] Macedonian saints Cyril and Methodius alphabetization mission in Great Moravia and Rome. In the 9th century was officially recognized by the Roman Curia, and finally proclaimed by the Pontifical legate in AD 863 on the Great Moravia court in Velegrad, with the bull* "*Industriae tuae*", which appointed (St.) Methodius from Macedonia as archbishop of Great Moravia and allowed him to serve the mass in Macedonic (i.e. '*Old Church Slavonic*') language; moreover, French kings (Charles IX, Henri II, Louis XIII, Louis XIV) for centuries were sworn in by putting their hand on the bible written in Glagolic/Cyrilic script. This holy book known by the name '*Texte du Sacre*' or '*L Evangile de Reims*' is still preserved in the City Library of Reims, France.

development was not limited only to Macedonians of the Balkans but influenced also other groups as well. It is important to note that this pattern does not contain any ethnic, but only cultural components - Macedonic and other groups of herdsmen had more common features among themselves, than with agriculturalists of the same ethnic origin, transforming them into "Vlachs by occupation." Hence, a number of smaller groups with a social status similar to or same as that of the Vlachs were soon absorbed under the Vlach name.

As far as the today ethnic identity of the Vlachs is concerned, nowadays Vlachs are classified in the group of peoples with a so-called 'double identity', where one can distinguish three levels: ethnic instinct, ethnic consciousness and national consciousness. Thus, according to the ethnic instinct they declare themselves Macedonians, by ethnic consciousness they are *Vlachs*, but according to the national consciousness they are divided along by the regional frontiers. Thus, the Koutso-Vlachs from Grease transformed into obstinate "*Greex*" (see for example the ex-prime minister of Greece Antonis Samarass[65], or the mayor of Thessalonica Yiannis Boutaris[66], etc.). Modern politically-biased scholarship generally remains content with this forged assessment of their identity. Throughout the centuries Vlachs proved to be "*les caméléons des Balkans*" (I. Nicolau, 1993), prone to submission and servitude to every foreign occupator. Unfortunately, this pitiful lifestyle of servitude toward foreigners, in exchange for financial compensation by these outcasts of their own kin, even today, in 21st century, is still very actual. In this way the ruling neoimperialists, monarchies, and the new nations created by them, could maintain this abnormal status-quo and continue their imposed false premises, and the divided portions of once compact and cosmopolitan Macedonic population cannot claim back their historic rights, glory and ravaged imperial heredity.

[65] Families of Vlachs from Samarina: Avelass, Agorogiannis, Vrazitikos, Gerasis, Gabetass, Gravanis, Ligourass, Lioupass, SAMARASS, Sarmaniotis, Stimoniaris, Tsaknakis.

[66] http://en.wikipedia.org/wiki/Yiannis_Boutaris

From Latinization to Islamization - "*Vlachs*" becoming "*Bulgars*" and "*Albanians*" following the Ottoman invasion (the case of '*Azem Vlasi'*)

In relation to the already mentioned '*Albanians*', the fact of their multiple identity shifting, from their previous Latinization through more recent Islamization, it is as plain evident as the nose on one's face. Morally they were described as treacherous, faithless towards all mankind, and with no fear of God in them; as cowards with the hearts of hares, and brave only through cowardice. This is precisely the character one would expect them to have in the towns which presumably suffered considerably from their depredations. A description of the Vlachs in the journal of the Rabbi Benjamin of Tudela, who traveled by land up the eastern coast of Thessaly about 1160, can be indistinctively applied to later "Albanians" and "Bulgars": "*Sinon Potamo or Zeitun* (the city of Lamia) *is a day's journey further; R. Sh'lomo and R. Ja'acob are the principal of its fifty Jewish inhabitants. Here are the confines of Wallachia, a country of which the inhabitants are called Vlachi. They are as nimble as deer and descend from their mountains into the plains of Greece committing robberies and making booty. Nobody ventures to make war upon them, nor can any king bring them to submission, and they do not profess the Christian faith. Their names are of Jewish origin and some say they have been Jews which nation they call brothers. Whenever they meet an Israelite they rob, but never kill him as they do the others. They profess no religious creed*."

Towards the end of the 12th century the Vlachs suddenly come into prominence. For some time past the state of the Romeian Empire had been becoming more precarious, and when in AD 1186 in preparation for his marriage the emperor Isaac increased the taxes and took toll of the flocks and herds, the Vlachs in the north promptly rose in open rebellion. The leaders of the uprising were two brothers, Peter and Asen by name, and Vlachs by 'race', according to Nicetas, the contemporary historian. From the very first they appear to have aimed at an independent kingdom, for we read that

Peter crowned himself with a golden chaplet and assumed scarlet buskins, the sign of Romeian sovereignty. Their followers were roused to a pitch of religious frenzy; it was commonly believed that "*God himself was on the side of the Vlachs and that Demetrius, the martyr and patron saint of Salonica had left his shrine to help their cause*." The first attempts of the rebels ended in disaster, they were defeated by the imperial troops and driven across the Danube "like the Gadarene swine in the Gospel" to quote Nicetas' own simile. Returning across the river, this time reinforced by Mongolic-Bulgar bands, they met with zet another defeat in the following year, but the victorious general being superseded owing to jealousy – the fortune of war changed. An army under John Cantacuzenus who had imprudently encamped in the open plain, was attacked at night by Peter and Asen. The surprise was complete, the Romeian army was utterly routed and immense booty fell into the hands of the Vlachs. Then again, in 1192, a Romeian army retreating through a narrow pass was utterly routed and the emperor almost captured. This battle was a turning point in the war for the Vlachs now ventured to attack the towns – Anchialos was sacked, Varna captured, and Serdica (today Sofia) partially destroyed. But soon afterwards Asen and Peter were murdered, and a civil war broke between the Vlachs and their Mongolic-Bulgar allies, which ended in Ivan flying for safety to emperor Alexius, who promoted him into Governor on the Balkan frontier, and Johannitius, a younger brother of Peter and Asen becoming sole king of the Bulgaro-Vlachs.

Right: the **Coat of Arms of Wallachia principality**

Shortly after his accession Chryses, another Vlach in the Romeian service who had taken no part in the revolt of Peter and Asen, and was governor of Strumitsa, suddenly revolted. He seized Prosek, a ruined fort on a lofty cliff overhanging the Vardar, quickly repaired the walls and awaited the attack of Alexius. After a long and stubborn siege and a successful sally of the Vlachs in which the Romeian camp was plundered, emperor Alexius recognized Chryses as ruler of Prosek and Strumitsa together with the surrounding country. Thus in 1199 another semi-independent state under a Vlach ruler and with a certain Vlach population, how large it is impossible to say, was established on the river Vardar.

The striking success of Chryses inspired Ivan to revolt from his new allegiance in the following year. His attempt was however less successful, for deceived by Alexius' terms of peace he rashly came to Constantinople and was immediately thrown into prison.

To cut story short, after the Crusades till the coming of the Turks the history of 13th century is one of incessant warfare. Lists of battles and rulers are recorded, but of the fate of population no details have been preserved. Thus, in the 14th century generally the history of the Vlachs fails in disarray, and there is a long gap until after the Turkish conquest. These same Latinized and other most poor strata of the Macedonic society, that were previously so easily assimilated by the Romans, now were looking for privileges and exemption from the taxes from their new masters, the muslim Turks, this time even by accepting the new religion.

The case of '*Azem Vlasi*'

A blatant example is represented by the very name of the senior Kosovo '*Albanian*' politician (an ex-terrorist sponsored by Clinton-American administration during the 1999 war in Kosovo and 2001 conflict in Macedonia) - Azem Vlasi (i.e. '*Azem the Vlach*'). His surname clearly discovers his previous Vlach background, thus, previously Latinized autochthonous person, whose ancestors in the past during the centuries of Roman occupation already switched their identity once - from the original Macedonic to the imposed Roman/Romeian identity. And then after they once again changed their second identity (and religion) into third one, when during the Ottoman Turks occupation the next strong identity-shift occurred.

Following the Ottoman conquest of the Macedonian peninsula, these now ex-Vlachs, still a largely nomadic and semi-nomadic population, made special arrangements with the Turkish conquerors. Poverty and hunger forced them to go even further, to accept the Muslim religion. And again, same as for the previous Roman conquerors, they served on the side of the foreign invader as a colonizing force within their own land and people. Manning auxiliary military units such as *voynik*s, *martoloses* or *janičari*, like the famous George "Skanderbeg" Kastriot (who later rebelled against his Turk masters) and irregular *bashibozuks*, in newly conquered areas they served under the Turks.

Above: **Vlach (Wallachian) star on the Coat of Arms of George "Skanderbeg" Castriot, the prince of Matia (today northern Albania) and Debar. As recorded by Angelo Maria da Bologni in 1715**

In exchange, the Ottomans granted to these ex-Vlachs wide exemptions from the taxes and autonomies that made them significantly different from the ordinary subject population – *râyâ* (Turkish for '*plebs*'). In many cases, a decisive factor to determine who the "*Vlachs*" were, was the payment of the *filuri* tax. Population subjected to the payment of the *harâč* tax sometimes resorted to adoption of the Vlach identity in order to reduce the amount of ordinary *râyâ* taxes to the level of privileged Vlach dues – *rüsûm-i Eflakiye* (as was established in the canon of the Vlachs of Herzegovina of 1482-1485). The same was applied for those Vlachs and other Macedonic groups who became Muslims by religion, thus becoming (depending on the region) renamed into: "*Albanians*", "*Bošniaks*", "*Torbeši*", "*Babuši*", "*Gorani*", "*Pomaci*", "*Poturci*", "*Shiptars*", etc.

During the course of time, with centralization and changes to state structure, the economic system and military organization occurring, many of the services that Vlachs used to provide for the Turks became superfluous. As a result, the 1520's saw the beginning of Vlach renewed sedentarisation and a reduction of their privileges. By the end of the 16th century, these privileges resulted in the majority of Vlachs' social standing being equalled to that of the *filurici*s, and later with ordinary *râyâ* peasants. The Vlach response to the lost privileges and pressure of the state was threefold: (1) rebellions; (2) migration to Turk-enemies territory; (3) acceptance of new realities and the loss of Vlach quality through further assimilation with the "ruling people" by means of islamization. That's how the Vlachs became "*Albanians*" (e.g. Azem Vlasi). Thus, these new *vlachs*, i.e. "*Albanians*", also became a "nation" in the 19th century upheaval of the new nations across the Macedonian peninsula.[67]

Nevertheless, it seems that the greatest part of the Vlachs in the Macedonian peninsula remained Orthodox christian. Despite the relativization of the true ethnic origin, or the administrative definition of the Vlach status, their general significance should not be overlooked. Neither the importance of muslim Vlachs, or other, non-Macedonic elements should be underestimated.

[67] Accordingly, European "Albania" as a country was created by the western powers in 1912. Not to confuse with the original Caucasian Albania.

Femme Morlaque. *Morlaque marié.*

MUSÉE DE L'HOMME BIBLIOTHÈQUE

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Vlach/Romance languages: *Albanian*, *Aromanian*, *Catalan*, *Church-Latin*, *French*, *Italian*, *Portuguese*, *Romanian*, *Romansh*, *Spanish*, *Sardinian*, etc.

Owing to the fact that Vlach language has never been written till recently, there is no literary Romance language which can be said to be generally known in all Vlach districts. Nor of course is there any recognized convention of spelling as in other languages. These circumstances make it very difficult to give any account of the tongue without straying into digressions about dialectic tricks. *Vlach* or *Vlachian* (i.e. '*Vlaški*' in plain Macedonian), a language of Latin origin and akin to the other Romance languages of Western Europe[68] and Wallachia/Romania, and apart from this foreign-adopted idiom they naturally speak Macedonian, which is their mother tongue. These are the Vlach people of the Macedonian Peninsula, also called *Aromanians*, *Koutsovlachs* or *Karakachani*, *Meglen Vlachs* (or '*Vlahomegleni*')[69], etc. From a strictly philological, linguistic and genealogic

point of view, the Vlach cannot be called a language of its own, as it does not represent, at any level,

[68] Albanian, Aromanian, Catalan, Church-Latin, French, Italian, Portuguese, Romanian, Romansh, Spanish, Sardinian, etc.

[69] https://sr.wikipedia.org/sr-el/Мегленски_Власи

an autonomous linguistic unity – in all its forms it is an archaic, dialectal, but still living Latinized variant of the Macedonian, mixed with other languages. These Vlach-speaking inhabitants of Western and Central Macedonia and of Thessaly represent native populations who have been Latinized, but who have marked Macedonic feelings and in Macedonia are also known by the name *Tsintsari*.

Nevertheless, this perspective might change in respect to the definition of language, for it must not be forgotten that language is not (entirely) a linguistic phenomenon, but also a social and political one. The recent split of yet another branch of Macedonic languages, the *Serbo-Croatian*, in four "different" (?) languages – *Serbian*, *Croatian*, *Bosnian* and *Montenegrin* – even if the same Macedonic '*Shtokavian*' subdialect is the base for all of them, is a good example in this respect. And even if they are all mutually intelligible and by a purely linguistic criterion constitute a single language, they are, however, and for political reasons, recognized as distinct national standard languages. Since the original 'standard language' can act as a symbol of 'independence' (always assisted by foreign intervention for manipulative divisions), many groups are paradoxically keen to keep "their language" separate from others who speak the very same language by changing it on dialectical basis, despite the fact of being practically identical.

But, lets turn back to the very origin of the problem. If the Vlach idioms are Latinized variants and corrupted alteration of the Macedonic languages, then the following question arises: if, as we know, the Latin was only the administrative medium of the old Roman empire, and if there was nowhere any original "*Latin-speaking*" population to be found, then by whom and for what purpose was Latin invented and introduced in the first place? Especially if we know that it became a medium of communication among educated people long after the decline of the Roman empire, and remained as the liturgical language of the Roman Catholic church until the reforms of the Second Vatican Council (1962-1965).

The only plausible solution to this puzzle is that the Romans, like so many other Macedonic stratagems, copied the Filip II of Macedon' and Alexander the Great invention of the Esperanto "*Koine*" language ['*Koi ne*?' i.e. '*Who doesn't* (speak it?)'; from plain Macedonian: "*koi*"- who, and "*ne*"- not].[70] Filip invented this trick, i.e. the '*Koine*' language, in the 4th century BCE for practical reasons, in order to facilitate his rule over the Danaans (Latin: "*Greex*"), Persians, Thracians, Thessalians, etc., by improving the mutual communication. '*Koine*' (renamed by the 18-19th century romanticist philhellenes into "*Greek Koine*") was the 'lingua franca' of the old Mediterranean world, a simplified administrative idiom, meant to facilitate the communication between different-speaking groups of populations across the Macedonian empire. Romans simply adopted and utterly implied this old Macedonic stratagem in their benefit. They copied the existing *Koine* Macedonic script and letters, and added or graphically changed a few (like the *D*, *F*, *L*, etc.). But, on difference from the Macedonian Empire of Filip and Alexander, where *Koine* was voluntary choice of communication, Romans brutally enforced their Latinization - with fire and sword. Occupied and subjugated territories, depredated and enslaved populations, experienced unprecedented predatory cruelty of Romans. Nothing alike the Macedonian cosmopolitanism, Romans built their empire on most

[70] A kind of artificial common language, coined from Macedonian phrase that describes a thing that "*Belongs to everyone*" - '(*Na*) *koi ne* (*e*)?' i.e. "*Whose*' *not*! / *To whom doesn't* (*belongs*)!" meaning "Who doesn't (speaks it)?" - an exclamation through question, 'out of question', because everybody (thus '*Koi ne*!' - *Who don't*!) understand/speaks it. See */Koi/* on Macedonian online dictionary: http://recnik.off.net.mk/recnik/makedonski-angliski/*%D0%BA%D0%BE%D1%98

repugnant slavery and ruthless military force, and the oppressed populations under their tyranny were regarded only as a raw material without any or with very limited human rights. Lets not forget - in this primitive slavery-society the "national" sport of Romans was throwing a live people to the lions…

This violent Roman formula of centenial assimilation transformed numerous parts of indigenous Venetic-Gaul-Illyric-Dacian-Macedonic populations into modern day Vlachs: "*Albanians*", "*Aromanians*", "*Germans*", "*Franks*", "*Spaniards*", "*Romanians*", etc. A myriad of Latin-nick-named ethnic chameleons were created by double shift politics: more than being '*Latinized*' by direct Roman oppression – they were also forced to use/speak this corrupted administrative Latin language or Latin-crippled Macedonic languages, i.e. *Romance* languages, which accordingly later became known as "*Albanian*", "*French*", "Portuguese", "*Romanian*" and/or "*Aromanian*", "*Romansh*", "*Spanish*", etc.[71] Nevertheless, the closest parallel between the Vlach language and other Romance languages can be drawn with the Albanian and Romansh, the Rhaeto-Romanic language that is spoken in the Swiss canton of Grisons and is still an official language of Switzerland.

Linguistics is a descriptive discipline, and in order to avoid any biases we shall refer to the Vlach vernaculars not as the "*Vlach languages*" nor as "*Latin language derivatives*", but simply as "*Vlachian*" or "Latinized variety of the Macedonic languages", because large part of their

[71] Take for example the French language – '*Franks*' are latinized '*Germanic*' tribes which adopted this corrupted Church-Latin administrative '*language*' (even their name "*Franks*" is a Latin exonym, it comes from the Latin nickname for the battle axe these tribes used to fight with – the dreaded "*Franziska*" or "*Franca*" - a Latin for 'sincere'). So, they are triple-tricked: first they were renamed by the Romans into '*Germanic*' tribes, then they were renamed again and divided from the rest of '*Germanic*' nation as '*Franks*', and at the end they were Latinized by adopting the corrupted Church-latin '*language*'.

vocabulary is still Macedonic. Daniel Sloboda (correctly) noted that the speech was composed of elements of Polish and East Slavic dialects. In 1866, Hyde Clarke reported that the Moravians viewed the Moravian Vlachs (Wallachians) as an "alien race", but "Slavic-speaking".[72] Some scholars call it "*Balkan Romance*", "*Ladino*", etc. Daniel of Moschopolis (1802) called Albanian, Bulgarian, and Wallachian (Aromanian) "Barbaric" languages. Long before him Macedonian was also considered a "Barbarian" language. The modern Vlach variety of these Latinized Macedonic languages can be considered 'heritage language', following the widely accepted definition by Valdes (2000) that a heritage language is a language which is acquired by individuals raised in homes where the dominant (in this case the imposed Latin) language of the region is not spoken or not exclusively spoken. A heritage language is normally acquired before the imposed dominant language, but, it is not completely acquired because of the individual's switch to that dominant language (Polinsky/Kagan 2007).

The Vlach variety generally lacks a substantial record of previous documentation. Since we do not previously hear about '*Romance*' or '*Vlach*' speakers anywhere in the Macedonian Peninsula, nor in any known mediaeval history, and '*Vlachian*' as a written language at that point was completely inexistent, these people seem to just pop-up out of nowhere. Much the same is true of the Romance speakers north of the Danube, which had largely been *terra incognita* for the previous thousand years. Thus, anyone would wonder what had happened. Romance speech means Roman colonization, but, there's lack of proofs of that too. What we know from Roman sources is that the province of *Dacia*, conquered and colonized by emperor Trajan in AD 106, was abandoned around AD 271. This was, as we have seen, a very bad period for the Romans, and *Dacia* was a salient into territory mostly surrounded by increasingly active enemies. With the Roman withdrawal, the area drops out of recorded history for many centuries, and notice of Romance speakers there doesn't occur until something like the 14th century. Texts in the Vlacho-Romanian language don't occur until the 16th century. Across the void of the Transylvanian plateau and Carpathian mountains, mediaeval historians only notice the passage of nomads - Germans (Goths and Gepids), Huns, Avars, Bulgars, Magyars, Petchenegs, Cumans, and, last but not least, the Mongols. In some sense, being out of the reach of the armies of Roman and Romeian empires, Wallachia played the role of a "Pirate island", from where various brigands launched their raids throughout the Macedonian peninsula. The locations of Wallachia and Moldavia seem like virtual nomadic hideout-land during much of the Middle Ages, with no literate culture and no civil organization or political authority whatsoever, apart from the nomadic invasions.

The "no men's land" status of the ex-Roman province of *Dačia* changed slowly with the Christianization. The early "Vlacho-Romanians" of Wallachia did not convert *en masse* or in any organized way to Christianity, or we would have heard about their bishops at the Ecumenical Councils. Nor did the "*Vlacho-Romanians*" acquired the religion from the Hungarians, for that would have been allied to the Church of Rome, nor of Constantinople. Instead, the Wallachian/Romanian Church goes back to the conversion into Orthodox Church rite, utterly confirming their linguistic and cultural relations with the southern regions of Macedonian Peninsula, more precisely – the Ohrid Patriarchate/Archiepiscopacy. The appearance of "*Roumanian*", written in Cyrillic alphabet, as well as the influence of the Old Church Macedonic (the liturgical language of the first Vulgaro-Wallachian Church) are all evidence of that. The instauration of official Vulgaro-

[72] "Language and Identity in a West Slavic Borderland: The Case of Teschen Silesia" by Kevin Hannan, 1994.

Wallachian church, made by the emergent Vlach dynasty of Asens within the Episcopacy of Trnovo, also meant the subsequent rise of this regional episcopacy into Patriarchate. "*The Primate of all Vulgaria and Vlakhia*" (lat. '*totius Bulgariae et Blachiae Primas*') is what the newly appointed Patriarch of Trnovo called himself. The seat in Trnovo became the third independent Orthodox church, right after the Macedonic Church of Justiniana Prima (i.e. Ohrid Patriarchate/Archiepiscopacy) and that of Russia, authorized from Constantinople. As Vulgaro-Wallachian kingdom declined and Serbia arose, another independent Patriarchate was established in 1346 at Peč (in Kosovo), for the coronation of Stefan Dušan as "*Macedonian Tsar of the: Bulgars, Serbs, Wallachians, Romeians, etc*." In 1349 the Legal Code ("Zakonik") of king Stefan Dušan was issued.[73]

Right: **the Law of Tsar Dušan**

[73] The "Zakonik" (Law) of king Dušan is mentioned here because in Paragraph 77 explicitly sentences fights between villages with 50 "Perper" (golden coin), and fights between groups of Vlachs or Albanians with 100 "Perpers", thus clearly distinguishing them as nomads from settlements of villagers. It also prevents the meadows from overgrazing by allowing just one group of Vlach or Albanian shepherds at the most in a village.

In regard and as comparison to the appearance of "*Roumanian*" - even more mysterious is the appearance of the "*Albanian*" language. It is another *Out of place language* (a language by development), and 90 percent of the lexical fund of the Albanian language is comprised by the loan words taken from other languages. It is simply an admixture of many different sources: out of 5140 studied words Romance (Latin) element is the most present, found in some 1420 borrowed words; Turkic in 1180 words; "Koine" within 840 words, and the rest 540 words are also of the Macedonic provenance (together the sum of "Koine" Macedonic and Macedonic words is 1380); and finally some 400 words are even found to be of African origin. Nonetheless, Macedonic language remained an important connection between Vlachian (i.e. *Roumanian*) and Albanian, as it has been explained by Noel Malcolm in the second chapter of his "History of Kosovo": "*Linguists have long been aware that Albanian and Romanian have many features in common, in matters of structure, vocabulary and idiom, and that these must have arisen in two ways. First, the* '*substratum*' *of Romanian* (that is, the language spoken by the proto-Vlachs before their original language became Latinized) *must have been similar to Macedonian*; *and secondly, there must have been close contact between the early Vlach-speakers and today modern Albanians over a long period, involving a shared pastoral life* (some key elements of the pastoral vocabulary in Albanian and Romanian originate from Macedonian). *The substratum elements include both structural matters, such as the positioning of the definite article as a suffix on the end of the noun, and various elements of primitive Macedonic pre-Latin vocabulary, such as* '*copil*' *or* '*kopil*' (i.e. '*Kopile*' - a "bastard" in plain Macedonian[74])." Accordingly, the validation of the above and the overall Macedonic origin of these Latinized idioms in the Macedonian Peninsula came again from the recent linguistic study of Jouko Lindstedt, where in *Summary* he concludes:

"*The most Balkanized verb system ... of this type can be considered to be somewhere around or south of the lake Ohrid* (the very core of the Macedonian nation from most ancient times till today), *where the local Albanian, Romance and Macedonic dialects share all these features*."[75]

Friedman (2008) also argued that the phenomenon of grammaticalization from collected linguistic data suggests strong Romance impetus, but - a southwest Macedonian nucleus. For example, Aromanian dialects spoken in southwestern Macedonia have the same rules as in the local Macedonian dialects, while the Aromanian dialects in Aegean Macedonia now follow the "Greek" rules (because this part of Macedonia is under Greek occupation since 1948, and it had suffered heavy nationalistic assimilation and incessant oppression over the autochthonous Macedonian population there). He also underlines the fact that the Macedonian is the most "Balkan" language (Hamp 1977), and less "Balkanized". Friedman recalls to this avail the conclusions of Van der Auwera (1998), who noted that the Bulgar idiom (originally a Turkic-Mongolic language) is the most Balkanized of the Balkan languages (has the 'highest score' in his terms), while Macedonian, together with Tosk-Albanian, are according to the methodology/metrics employed, much less Balkanized, because (standard) Macedonian lacks stressed *schwa*, while Tosk has a so-called infinitive construction of the Romance/Italic type *për të* -'for to' (which is not Balkan at all, hence less Balkanized) plus participle. Next in descending order (as the less Balkanized languages) are the Romanian, Geg-Albanian, "Greek", then BCS, and Romani (tied), then Turkish. This is displayed graphically in a map made by Van der Auwera that represents the positions of the languages in an approximate geographic fashion.

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[74] constructed from the diminutive of Macedonic "*Kako*" - alike, and "*pile*" - a chick, small bird.

[75] Jouko Lindstedt "Is there a Balkan verb system?" page 10, 2002

The politically-biased claims of different Pro-Romanian linguists, which try to posit the Romanian as "*the most Balkan idiom*", were further debunked by Friedman through solid facts: "*The first is that they apparently did not know the Macedonian data well enough to realize that it has a grammaticalized perfect in 'have' (Standard Bulgarian does not), that it uses the same prepositions and adverbs for both location and direction, and that it has genitive/dative syncretism. The second is that disparate vocalic alternations in Romanian, Bulgarian, and Albanian (not Greek, pace the initial sentence in their presentation of the feature), which they call 'Vowel harmony (or umlaut)' involving the diphthongization of mid-vowels in Romanian, the ancient umlaut of /u/ and /a/ in Albanian, and the backing of /æ/ (later /e/) to /a/ in certain stressed syllables in [parts of eastern] Bulgarian are claimed as a Balkanism* (1986:569)."

Friedman draws a conclusion: "*As can be seen from the foregoing, the Macedonian dialectal picture is considerably more complex than numerological or Eurological approaches to Balkan linguistics would suggest*."[76] Bottom line: Macedonian is the most "Balkan" language, and less "Balkanized." What that means? In other words it means that the Macedonian is far OLDEST and most original idiom from all the other dialects and languages that are spoken in this region of Europe.

For many centuries *Vlachian* was only a spoken and not a written language. When it was committed to writing, as late as the 9th century - the Cyrillic alphabet was used, in line with the original Orthodox faith of the people. Later western imperialism managed to insert a new national consciousness in the principalities of Besarabia, Wallachia and Moldavia, where the language came to be called "*Romanian*." The name was at first itself influenced by Turkish pronunciation, as *Rumanian* or *Roumanian*, but along with the adoption of the Latin alphabet and an attempt to Latinize the language more, the name also was more Latinized. Several scattered enclaves of Vlach speakers survive in Albania, Grease, Macedonia and Serbia, though the use of the word "Vlach" for these is dying out, a process that is already concluded in Croatia and Dalmatia. The two greatest enclaves of Vlach-speakers in Albania and Grease are now said to speak *Aromanian*, while another enclave of Vlach-speakers in Aegean Macedonia are said to speak *Megleno-Romanian*. In Republic of Macedonia their language is recognized as '*Armanescu*' and/or '*Vlashki*' in plain Macedonian. And there is, of course, the pockets of *Istro-Romanian*, which is all the way to the northwest in *Istrian peninsula*, north of Dalmatia, a region previously heavily Vlachian.

Like all Romance (i.e. Latin) languages and dialects Vlach has kept one distinguished Macedonic peculiarity, which marks it off from all other Romance languages. The article instead of being placed in front of the noun is attached as a kind of suffix at the end, and same like in Macedonian it is through the declension of the suffixed article that the nouns themselves are declined. The article is of course derived from the Latin *ille* (eng. "*the*"), which at some previous time was adopted from the archaic Macedonian suffix "*il/el/ol* " (examples: *najm-il, mant-il, k'rt-ol, pep-el* etc). Thus, for example, the Latin-corrupted *ilium vicinum* becomes in French and Italian *le voisin* and *il vicino* respectively, but in Vlach '*vitsinlu*'. This (Macedonic) peculiarity in the position of the article the Vlach dialects have in common with another-one neighboring Romance language, the Albanian; it also occurs in Macedonic Bulgar, Russian, Belorussian, Ukrainian, etc.; and elsewhere among the Indo-European tongues is found in Scandinavian languages too.

There are three genders - Masculine, Feminine and Neuter as in Latin. As in the case of other Romance languages it would perhaps be more correct to say that there is no Neuter as a direct

[76] "Macedonian Dialectology and Eurology: Areal and Typological Perspectives" by Victor A. Friedman.

survival of Latin, but from the Macedonian. This is marked by the fact that the neuter nouns in the singular have become assimilated to the masculine, and in the plural to the feminine termination – exactly the same as in the Macedonian. Masculine Nouns end in *u*, *ŭ* or *e* according to their Latin originals, and foreign words may end in *u*, *i*, a or o, e.g. '*omu*' (man) from *homo*, '*kane*' (dog) from *canis*, '*udd*' (room) from the Macedonian *odaa*, '*pampordži*' (steamer captain) from the Italian *vapore* with the corrupted Macedonic termination *dži* from original Macedonian *ji* (e.g. *lagji*, *megji*, *sagji*, etc.). And same as in the Macedonian the plural invariably ends in *i* ; even the plurals of foreign words which usually form it by adding *-adži* to the stem end in *i*. Thus, it is a plain Latin-corrupted Macedonian in all its characteristics.

Today Vlachs belong to four dialectal groups: *Ţăranii, Ungurenii, Ungurenii-Munteni* and *Bufanii*. In spite of the lack of wider documentation about the Vlach variety, the standardization of the Vlach language (called *Rumîńašće*) is currently taking place, a process accompanied by intense debates, partly due to the fragmentation of the Vlach community, and partly to the delicate international political context. Thus, the Association "Gergina" from Negotin, in northern Serbia, issued a document titled 'Proposal 2011' in which we read the folloving definition: "*despite the fact that the language of the Vlachs is an idiom* (*dialect*) *which resulted from the Balkan Latinity, partly from Romanian and partly with influences from non-Romance languages, it is specific enough to be considered the mother tongue of the Vlachs*." Also, two systems of writing were adopted: the Cyrillic and the Latin one, both based on phonetic principles. The Cyrillic-Vlach script comprises 34 letters and one syllable, *dz*. The Latin-Vlach script comprises 31 letters and four syllables: *dž, lj, nj* and *dz*; the additional vowels, apart from the universal ones (*a*, *e*, *i*, *o*, *u* - from the old Macedonic secret letter-prayer of the Bogomils), for both dialectal areas, are the long a - *ă* and long i - *î*.

Below: **example of some common words and phrases that retained their original Macedonic root, etymology and meaning from the original Macedonian words; or where indicated (in parentesis) their Latin transliteration as Romance languages in Aromanian/Romanian, Albanian and English respectively**

Macedonian (Latin-transliterated)	**Romance (Latin) languages**		**English**
	Aromanian/Romanian	**Albanian**	
Da	Da	Po [from Italian '*Puo*' - it can]	Yes
Zid	Zid	Mur [Latin]	Wall
Pod	Podea (also *Kat*)	Kat [from yet another Macedonic word: 'Kat'- (1^{st}, 2^{nd}, etc.) floor, but not the ground floor]	Floor
Tavan	Tavan	Tavan	Ceiling
Vatra	Vatră	Vatër	Fireplace
Yas gotvam.	Eu gătesc.	Une gautaj.	I cook.
Se hrani.	Se hrăni.	Ha. [corrupted archaic remnant of	Eats.

		Chinese ‘H’ - drink]	
Hrana	Hrană	Ushqim (?)	Food
Sok od morkovi.	Suc de morcovi.	Lëng e flokëkuq.(?)	Juice of carrots.
Veter	Aer, i.e. ‘Aether’ (from the Macedonic ‘*Veter*’-wind)	Ajror [from Italian ‘Aria]	Air
Miris	Miros	Nuhas [from yet another Macedonian word: ‘Nyuh’- ‘smell’]	Smell
Zborish Angliski?	Zburats Anglicheašce?	A flisni Anglisht?	Do you speak English?
Zboram.	Zburasku.		I speak.
Yas čitam.	Am čitešć	Unë lexoj. [from Italian ‘Lexicon’][77]	I read.
Niva kopa plug.	Niveluri săpa plug.	Niveli gërmoj plugoj.	Field digged (by) plough.
Guska	Gâskă	Patë [erratic, from yet another Macedonic word: ‘Patka’ - a duck]	Goose
Pile [onomatopoeic]	Pui	Pulë	Chicken
Kopile	Copil	Copil	Bastard (a child)
Tato	Tata	Atë	Father
Dada	Doda		Older sister
Magare	Magar	Magar or Gomar [Tosk dialect]	Donkey
Mačka, Mače [diminutive]	Mâţă	Mače	Cat
Vrapče	Vrabie	Trumčak (?)	Sparrow
Sokol	Soim	Gjeraqinë (?)	Hawk
Buf	Bufniţă	Buf	Owl
Som	Somn	Mustak [from Turkish 'Moustache']	Cat fish
Pastrmka	Păstrăv	Troftë [Latin]	Trout fish
Krap	Crap	Krap	Carp fish
Pod	Podea	Kat [from Macedonian for 'floor, etage']	Floor
Ambar	Hambar	Hangar	Barn
Koš	Coš	Kosh	Basket
Sekira	Secure	Sëpatë [borowed from Italian “Spada“ - 'sword', which is borowoed from	Ax

[77] https://www.etymonline.com/search?q=lexico-

		Macedonian „*Ceppa*“ [pronounced '*Tseppah*'] - strapping/splitting (in half)][78]	
Drvo	Lemn (from older Macedonic form '*Les, lesno*', meaning 'Wood')[79]	Dru	Tree
List (has two meanings: 'a leaf' or 'page' in plain Macedonian)	Listă	List, 'Prej lisi' ['Oak' in Albanian: „*of leafs*“]	List (or leaf)
Reka	Curent (Latin)	Rëke	River
Struga	Curent	Struga	Curent
Breg	Țărm (?)	Breg	Coast
Barka, Brod [modern, from the old verb „Brodi“ – 'crossing over the water']	Barcă	Barkë	Boat
Metla	Mătură	Fshesë (?)	Broom
Vlasi	Vlahii	Vllehë	Vlachs

[78] http://www.makedonski.info/search/cepi

[79] see Russian „Les“ https://en.wiktionary.org/wiki/**лес**

Vlach traditions and customs

Apart from all agrarian-magical customs performed throughout the year, there is also the cult of ancestors, which is related to the fertility cult. The cult of ancestors holds a prominent position in Vlach annual customs. With the departure of the deceased, the family did not sever its ties with him, but maintained them in various ways instead. It was thought that the deceased needed food and drink, heating, lights, clothes and other material goods in the world beyond, but also immaterial things such as songs and dancing, music and the like. The family would deliver these things in regular periods of time.

People thought of this world as transient, and of the other world as the eternal one. The mystical fear of death, the insufficiently comprehended and explicable phenomenon of life and death, as well as the respect of the dead, preserved customs and beliefs in the afterlife in a somewhat reduced and altered form.

Blood brotherhood is a kind of artificial kinship that used to be made in the past in order to resist spells, restore health or deliver somebody from evil.

Vlachs do not perform any work on certain religious holidays, so as to prevent thunder, hail and storms from causing damage; all holidays are celebrated with feasts and rejoicing.

Martinki is yet another ages-old pre-Christian custom. It's rather observed by all Macedonians, but also by Vlachs as Latinized Macedonic population, and Turkic Bulgars who adopted it after the Christianization. On the 1st of March, to mark the arrival of spring, everybody receive, either from relatives or from their friends, a small jewel-like handmade ornament made of ancient Macedonic national collors, red and white, made of dyed wool or cotton string with hanging tassels. Worn pinned to clothes, on the left, in front of one's heart. Remnant of the age-old custom, the red color represents love, and white represents virginity, purity. Traditionally at the end of March the Martinki get tied to a tree's branches, but these days, especially in urban areas, they are simply kept in the book, or in the jewelry box until next spring.

Archaic elements have been largely preserved in customs throughout the year; the people strove by magic rituals to secure a good yield of crop, a lot of cattle and health for the family. Vlach communities also kept vividly their beliefs into genies, forest spirits, fairies, etc. In spring the most

important customs-date start with “Mladentsi” on March 22, when Vlachs make 40 “mladentsi” breads (which is a small ritual bread). During the carnival days customs ringers wear on themselves white trousers, *Šuba* (*shuba*, a roan) and *Šubara* (a roan hat), *Klopotartsi* (bells), ‘*Kumaraks*’ decorated with colorful wraps hanging down to the ground. In addition to the bouncing their bells ring and drive away the winter.

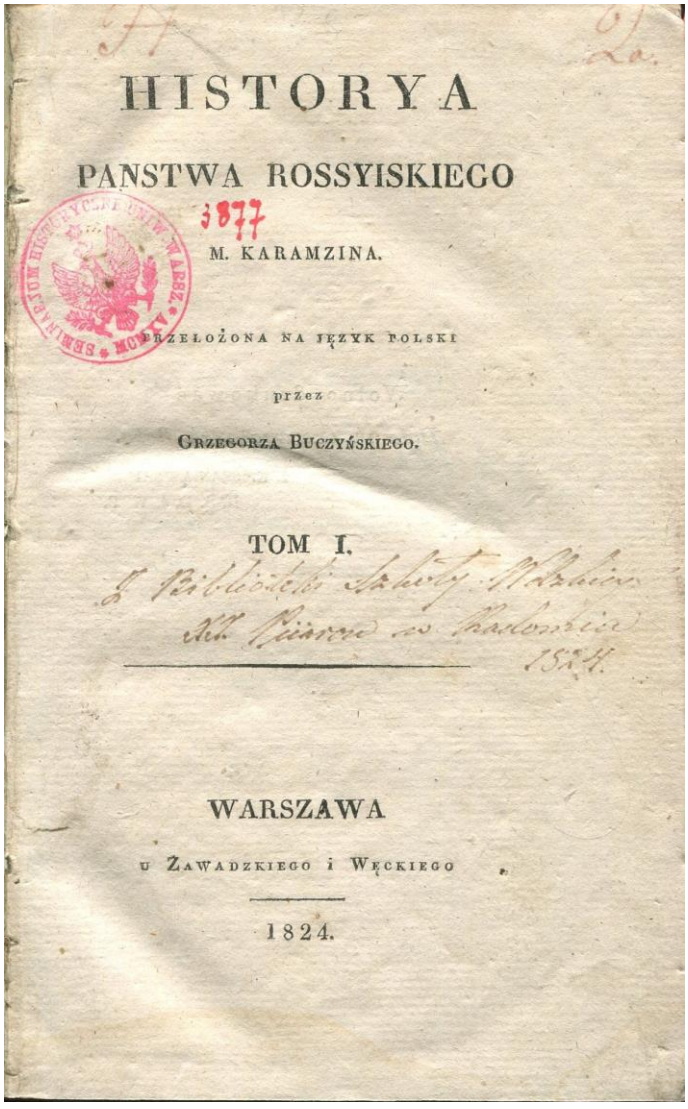
Above: **the cover page of LIFE magazine from Januray 9, 1939**

Below are some excerpts in Polish language from the ‘History of Russia’ (‘Historya Państwa Rossyskiego’) from M. Karamzina, where the ‘Łiachi’ (Vlachs) are explicitly mentioned:

> “O Izasłanie mowi Nestor poyde s **Łiachi**; Wsewołod ze poyde protiwu emu. Jeżeliby sam Król powtornie przychodził z Izasławem, w ten czas Kronikarz zapewne, iak i pierwey, wspomniałby o nim.”

> “Daley w Kronike: sniaszasia wsi (Xiążeta Rossyiscy) u Czernsku (Czersku nad Wisłą?) i woiewasze woroliszasia, tole wzemsze mirnych **Łiachow**, neze ratnych.”

> “Kio Kron: Posłasza. posly k Izasławu Dawidowiczu, Jarosław Halicki Izbihniewa Swiatosław Olhowicz, Zirosława Iwankowie za. Rostisław Mstisławicz i Mstisław Izasławicz, Zirosława IEa- sihewicz; Jarosław Izasławicż Onujna, Wołodimer Andreiewicz, Hawriła Wasilewicza, Swiatosław Wsewolodowicz Kiianina, Korol (Węgierski) muża swoeho, iot **Liachow** muż swoy.... ”



HISTORYA

PAŃSTWA ROSSYISKIEGO

3877

M. KARAMZINA.

PRZEŁOŻONA NA JĘZYK POLSKI

przez

GRZEGORZA BUCZYŃSKIEGO.

TOM I.

WARSZAWA

U ZAWADZKIEGO I WĘCKIEGO

1824.

MOROVLAXIC

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